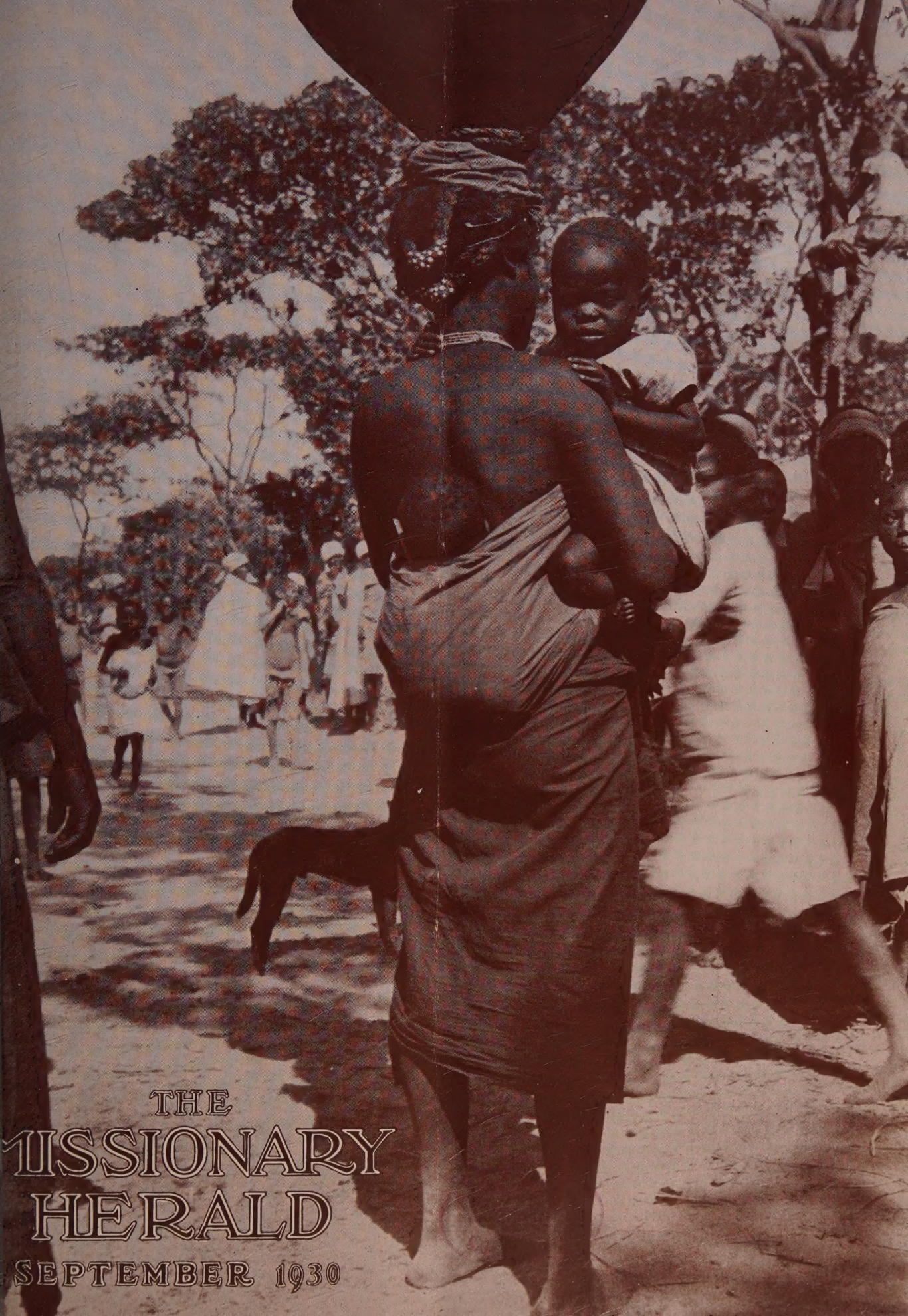

THE MISSIONARY HERALD

SEPTEMBER 1930

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OUR SEPTEMBER ISSUE

An unusual and rather startling feature for a *missionary* magazine is the map in the middle of this September issue. It is gotten out for poster purposes. Behind it is a deep, earnest desire to urge the Congregational and Christian churches of America to encourage attendance on the Annual Meeting of their foreign missionary agency.

A reprint of the map will be sent to each church within reaching distance of Madison. Other copies can be secured from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, or from the Congregational and Christian headquarters in the states including and adjacent to Wisconsin; also from the regional offices of the Commission on Missions.

Our artist is Ralph Ayer of Woburn, Massachusetts, a young man who has just graduated from the School of Art in Boston as medalist in portraits.

THE JUBILEE ARTICLES

Dr. Frank Sanders needs no introduction. He writes as the official representative of the Board at the Jubilee of the West Central Africa Mission. There is a sketch of him and of his brothers, by the way, in the *Personalia* columns of this issue.

Mrs. Douglas Smith of Hubbard Woods, Illinois, was a prominent member of the Jubilee party.

Mrs. A. Burns Chalmers went as a bride to the Jubilee, representing with her husband the Mount Vernon Church of Boston which supports Mr. and Mrs. Neipp of the Chilesso Station.

Miss Rounds and Mr. Childs are missionaries of the West Africa Mission. We are indebted to the former for our *cover picture* showing a typical Angola scene including a West African mother.

Kagawa, whose interview with Miss Smiley is printed, is Japan's outstanding Christian Socialist and Evangelist —a very rare combination. Some say that he is to Japan what Tolstoi was to Russia and what Gandhi is to India.

MEDICAL SECTION

In the section entitled *"The Doctor'll See You Now,"* Miss Knapp has arranged a series of letters from doctors and nurses in various parts of the world. This will be reprinted for distribution purposes and can be secured through the usual channels.

DR. STRONG RETIRES

Last month we told our readers that we would tell a certain man what we thought of him. We are saying it with flowers.

IN NEXT MONTH'S ISSUE

We shall present Wisconsin's foreign missionary projects. Another special feature will be an Art Exhibit, Mr. Herman H. Kreider of Istanbul, Turkey, exhibiting.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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THE ILLUMINATED CROSS LIFTED HIGH IN THE DARKNESS OF AFRICA

The Christian youth of Angola are taking their stand beneath the Cross of Jesus. They are singing the hymn as they ascend.

IMPRESSIONS OF THE ANGOLA JUBILEE

By FRANK KNIGHT SANDERS

THE small group from the United States which made the long voyage to Angola in order to be present at the fiftieth anniversary of the founding of the West Central Africa Mission to the Ovimbundu people returns with impressions both numerous and varied. Its members certainly realize, as never before, what it costs in blood and tears, in patience, prayer and pluck to found and carry on a real mission enterprise. Long years must pass by of obscure foundation-laying with a wholesome variety of talent and temperament among those who are building. Mission construction is not a one-man task. Although my brother received a wonderful tribute of respect and affection from missionaries and people as one of the founders of this mission, competent to traverse and to interpret each phase of past experience from the very beginning, yet he is foremost to declare the value of that group ready each decade to give faithful, brainy, practical attention to the everyday problems of a growing Christian community. Such self-forgetful, consecrated teamwork has been the secret of the truly astounding progress of recent years.

We all have been impressed afresh with the wisdom of the decision to continue the closely coöperative relationship in Angola between the United Church of Canada and the American Board. The former inherited the vigorous work of the Congregational Church in Canada, a joint enterprise with our own from the start. At present it is actually difficult for a newcomer to distinguish between missionaries. While they form two organized groups in practice, they act as one greater group.

A third impression worth registering is that of the wisdom of that general program of evangelization plus organization and education which makes our mission rather distinctive in Angola today. Not one of the five other Angola missions represented at the Jubilee reported any such program. But its abundant fruitage is unquestionable.

The Angola field now occupied by the joint mission covers some 75,000 square miles. It might be considerably larger and still be within the range of Umbundu literature and speech. There are seven stations and one more has been decided upon. But a station is a center from which radiates all sorts of influence over a considerable area. These stations seem strategically placed. They center at Dondi, the joint training developments.

This field with its population of about 2,500,000 blacks is mainly a high plateau 6,000 feet above sea level, a relatively healthy country for white people who take occasional vacations. It reminds one of the Colorado and New Mexico country. Under proper precautions a missionary can keep fit and well. Our anticipations of some risk were quickly allayed.

There was a time when weeks were spent in getting from the coast inland; today a Ford carries one up through the passes and on the plateau in as many hours. There are still missions at work in Africa on the old plan. They seem to doze along. But our West African field has first-rate government-made roads and mission work is keyed up accordingly. A trustworthy Ford multiplies a missionary's efficiency many times over and gives him a range incredible twenty years ago.

The Jubilee was held at Bailundo, the first station occupied by the Mission fifty years ago. Not far from the group of mission houses was a natural amphitheatre, a gently sloping hill on which thousands could sit at ease while facing an opposite bit of level ground and slope. On the brow of the opposite slope was pitched the temporary native camp, sheltering the thousands of guests from far and near. Between the mission houses and the amphitheatre, a little to one side, a street of comfortable huts of grass and thatch had been erected for the white guests who could not be accommodated at one of the mission houses. The hundred missionaries and guests ate together in charge of a Portuguese caterer at the boys' schoolhouse, thus burdening no one overmuch with housekeeping cares. The Christian natives took entire care of themselves at their village on the hillcrest.

The great throng of 12,000 or more made a colorful and impressive audience, intent, quickly responsive, singing with enthusiasm, easily controlled. To see it disperse, streaming up the hill after a meeting, was a never-failing attraction. To see it in a vast unity was thrilling. Its size, orderliness and unity impressed all—visitors, Portuguese residents, missionaries and natives alike. Nothing quite like it had been seen before. If the Jubilee had been planned to show Christianity's strength in Angola, its purpose would adequately have been achieved. No one single event was more impressive than the great Sunday morning communion service conducted by the recently ordained pastors in this open-air sanctuary.

But the Jubilee had other objectives than the bringing together of the great Christian Church of Angola and the recognition of those depended upon

to serve as its leaders in the near future. These leaders were noteworthy indeed. Even a visitor could sense the encouragement and hopefulness embodied by the presence and participation of those seven pastors, several of whom—Abraham Ngulu of Bailundo, Samose of Camondongo, and Lumbo of Chisamba—represented in dignified fashion the wisdom of experience, while such younger men as Chilulu of Dondi and Ngonga of Sachiquela, both Currie Institute graduates, give promise of a real future.

The carefully wrought program of the Jubilee provided for ten crowded days. These included a historical pageant in nine episodes and twenty scenes; a series of six conferences, two memorable sessions given over to memories of earlier days, the rendition of the cantata of Esther by a chorus of 540; and a summary of the work of each station and of the work in Angola by chosen representatives.

The "session of remembrance" and the pageant will long remain in the consciousness of those privileged to be present. The first remembrance meeting was held very appropriately at old King Equiqui's *ombala* at the summit of a low hill which gave him a sweeping view of his domain. Those early years became very vivid in such a setting. The pageant covered some centuries of Angola history, including the founding of the kingdoms of Bihe and Ciyaka, the early Portuguese explorations with their then religious motive, and the fifty years of missionary activity. The various episodes and characters of the half century were admirably set forth.

Intensely dramatic was the story of Dondi culminating in the impressive assemblage of Currie and Means graduates present, and in the demonstration of the contrast between the old and new ways of living in Angola. The pageant concluded with a symbolic kindling of the lights which would lighten all this area and the sudden appearance of a huge illuminated cross on the hillslope about which the great band of singers massed as they

THREE CHRISTIAN ELDERS

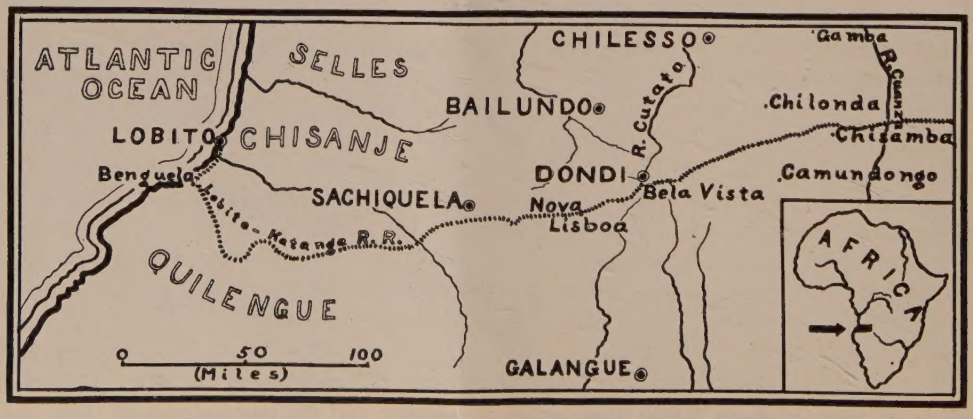
The middle one, Abraham Ngulu, is the first to be ordained in the West Africa Mission.

sang the Hallelujah Chorus. Words cannot express the fascinating beauty of that scene.

The conferences were given over to devotional sessions, to papers discussing important and timely problems, and to historical station reports. Of unusual value was a series of nine statistical charts indicating at a glance the rate of growth during the half century. These showed clearly that the results have come largely in the last twenty years. They recall Pastor Ngulu's remark one day, "At the beginning it was like lighting a little match; now our whole country is on fire."

The work of the great choirs deserves and finds elsewhere a description by itself. Africans love to sing and take kindly to our harmonies. To hear this chorus sing one of their own choruses or render with deep sensitiveness "Come Thou Fount" with Umbundu words reminded me of a Sunday evening at Hampton.

When the Jubilee was over we visitors spent three delightful and informing weeks inspecting the Angola field. This gave us from another angle fresh reasons for wondering over the range, ef-



A MAP OF THE WEST AFRICA MISSION OF THE A. B. C. F. M.

ficiency, and freshness of missionary service by the right people. It remains under modern conditions a fascinating, challenging, developing task—that of building personalities, of reconstructing society and of nurturing a new and more abundant life.

By MRS. DOUGLAS SMITH

After the bustle and excitement of leaving the *S.S. Watussi,* landing at Lobito, going through the customs, and partaking of a Portuguese luncheon, some of us took automobiles belonging to missionaries (others followed by train) and hustled from the coast toward Bela Vista. Motoring for several hours over coast range and through the bush, we alighted for a few moments' rest. The glory of the full moon cast its spell over the vast and immeasurable surrounding landscape; myriads of stars sparkled like diamonds in the firmament. We seemed to stand in the center of an immense bowl rimmed by rugged mountains. The stillness of the night was broken by strains of music, carried by the wind through the opening between the mountains—weird melodies marked by the beating of native drums. We listened with a feeling of expectancy—the veil was lifting from the face of the dark continent; the first utterance to be heard from her voice was musical; her emotion was expressed in rhythmical, melodious folksong. The heavens above, with the familiar constellation of Orion were the same, but the land seemed strange and foreign.

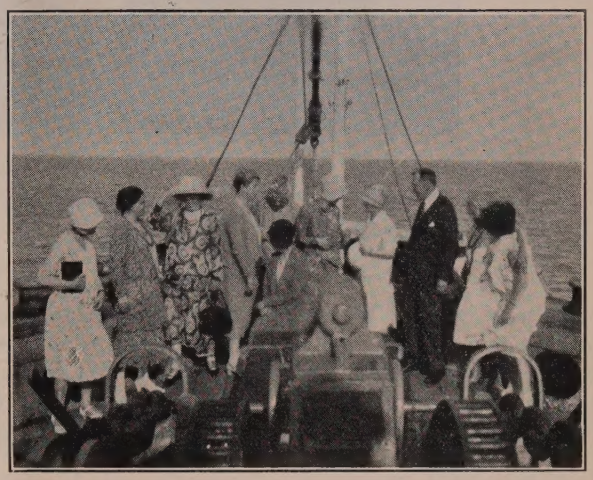
The Jubilee program was a stroke of genius. It must have entailed a prodigious amount of work to project so great an event. The skilful training of hundreds of natives over a period of many months in preparation of the pageants; the artistry expressed in colorful costumes; the paraphernalia to be assembled for the many changes of scene; the marvelously trained choir of 500 voices, all represented a vast amount of time and labor expended by many people.

To witness so unique and intensely realistic a production on such a large scale was truly an experience.

How picturesque and lovely, the background of natural scenery with Elumbanganda's dark purple outline rising in grandeur against the clear blue sky! the thatched huts on the hillside with groups of natives coming and going, all combined to create an indelible picture on one's mind.

The music was a splendid triumph; to me it seemed a little short of a miracle that the chorus of 500 native voices could render Handel's Hallelujah Chorus and the Queen Esther Cantata, with all their musical intricacies and independent parts, without reference to the score. It proved two things—the innate musical ability and aptitude of the Ovimbundu people and the masterful genius and musicianship of the leader, Mr. Arthur Steed. How amazing those wonderful solos of Mordecai! Carrying on his heart the cruel wrongs suffered by his people at the hands of Haman, how with the true emotion, spiritual insight, and utter simplicity he rendered in rich, deep quality of voice those mournful strains of music.

The vast assembled audience of natives, many of them having walked miles from far away districts, made a strong appeal to one's interest and sympathy. One would be dull, indeed, if he failed to recognize the great potential value in the multitude of eager, wistful faces. For years we had been somewhat acquainted with the African natives through the printed page with illustrations and the stories related and descriptions given by our missionaries, but how much more realistic and vivid to meet them face to face.



A Part of the Jubilee Party

From Left to Right: Mrs. Douglas Smith (Chicago); Miss Effie Jameson (Toronto) Secretary of Women's Board of Canada; Miss Mary Brooks (Gloucester); Mrs. John Wickson (Toronto); Mrs. Skinner, sitting (Canada); Mrs. Frank K. Sanders (Rockport); Mrs. A. B. Chalmers (Boston); Miss Miatt (Canada); Dr. Frank K. Sanders (Rockport); Mrs. E. R. Snyder (California); Miss Snyder (California).

The women with their babies either nursing or asleep on their backs, while they walk with heavily laden baskets and water bottles balanced on their heads, one meets at every turn. Many of the carriers have such deep lines written on their faces due to the heavy burdens they have carried for many years. All seem more or less like dependent children, incurably happy and responsive, seeking to do the best they can with primitive conditions. How much these "Black Sheep" need shepherding!

The Christian schools in the bush are the hope of the race, ladders upon which the younger genera-

A Demonstration in Baby Washing

The Jubilee celebration was not all emotional and inspirational. It was quite educational from top to toe.

tions may climb. When one listens to the singing of that fine student body of Currie Institute and is reminded that it came out of the masses of natives, the fact brings cheer and encouragement and a recognition of the inherent capability bound up in the Ovimbundu.

You ask the members of the Jubilee party for their impressions; they have come so rapidly some of us are left almost bewildered, yet there are some things so obvious that one would be blind indeed not to envisage them. For instance, the achievements of our missionaries since Mr. Sanders as a pioneer made the first impact with the native chief Equiqui. We were thrilled by his reminiscences. We are impressed by the continued progress that has been made during the intervening years. Many workers have laid down their lives. Many have lost their children through lack of medical attendance and for other reasons; the half century is marked by many a courageous and heroic deed; there are evidences of sacrificial life all along the way, but in spite of all the heartaches and drawbacks, the work has gone forward—the promotion of the great missionary enterprise in fulfilment of Jesus' commission, "Go ye into all the world and preach the gospel to every creature." This means not only evangelism, but a better social order such as is manifest in the progress made along the lines of church and school buildings, medical work, the development of trades—tile and brick making, masonry, carpentry, blacksmithing, tailoring, printing, cabinet work, and agriculture—and in the work done for women in teaching them sewing, basketry, better care of their homes and children, and variation in their food.

It is refreshing to behold the joy and enthusiasm which our missionaries possess; in spite of their limited facilities, their ingenuity, skill, and cleverness in utilizing everything is astounding. Doctors and translators are forced to take a turn at building—the doctor must build his own hospital, and the translator a church, using native labor. Where will one discern greater wisdom, better judgment and more tactful diplomacy than is shown by them in the adjustment of matters constantly arising between the mission and the Portuguese government, that harmonious and friendly relations may prevail? They are united in the bond of brotherly love and express a fine spirit of coöperation; they do not dwell upon their deprivations, but are like ships with sails spread, in full motion, weathering all storms.

As hosts and hostesses they have been invariably kind and thoughtful, giving every attention to our welfare and comfort. We express our sincere and grateful appreciation of their warm and gracious hospitality.

We carry away with us many happy memories of these Jubilee days in Angola, of new friendships made, and of pleasant meetings with missionaries from many stations.

If We Only Could Have Heard That Jubilee Choir!

THE MUSIC AT THE JUBILEE

By ELIZABETH SCATTERGOOD CHALMERS

The following article does not pretend to be a scientific or technical study. It aims merely at conveying some impressions and at being, what is evident, an appreciation.

IT is unfortunate that the German professor, who accuses missionaries of stultifying the African's creative power in the line of music, by teaching him the tunes of western civilization, was not present at the Jubilee of the West African Mission. Before we left Boston we had been warned of the beauty of native Christian singing but, to use a hackneyed phrase for want of more adequate language, our actual experience has far surpassed our greatest hopes and our wildest dreams. Sitting on a Bailundo hillside, in view of the bluest of mountains, and surrounded by ten thousand Ovimbundu, we listened to the Jubilee choir for the first time.

About five hundred and twenty boys and girls, mostly between the ages of ten and thirty, selected from Means School and Currie Institute, with a representation from each of the six other mission stations, and under the extraordinary leadership of Mr. J. Arthur Steed, had been practicing and training for two years to bring to pass the wonder that was ours that afternoon. They sang and acted to their huge audience the Cantata of 'Esther the Beautiful Queen.' Nor should I fail at this point to pay tribute to the share in the concert of Dr. Merlin W. Ennis, whose difficult task it was to translate the English text of the Cantata into the Umbundu language, nor can any of us forget Kapinala, the native music teacher at Dondi, who accompanied the choir on the organ and in musical ability is second to none.

This special Cantata was chosen by their director as particularly suited to their musical potentialities, partly on account of its antiphony, a very popular type of song with these people. But, indeed, the story of the suffering and oppressed Jews, rendered by those still subject to forces analagous to what Livingstone termed "the open sore of the world," was very full of meaning and we felt the choice to be well merited. Whether the choir shared this feeling or not, they sang as if their hearts were in their voices. I do not pretend to have anything more than a keen appreciation of music, but I am confident that the most expert technician would have found beauty and something of eternal value in what was to my lay ears the voice of a nation's soul.

I find myself groping rather hopelessly to find words which will make that concert real to those who were not present. In its rich harmony, I was reminded of the Hampton Quartette increased a hundred fold in volume, yet in spite of such mass production just as perfect in enunciation, rhythm, and unity. But much more significant than the purely physical joy of hearing such heavenly sound issue from five hundred and twenty well-trained throats was the sense of spiritual victory over the baffling ignorance of a short fifty years ago. For, surely, if this many of a nation, who for centuries have lived unto themselves, scraping a miserable existence out of unfriendly plots of ground, eating and sleeping and worshipping in unthinkable pover-

TWO VIEWS OF THE WEST AFRICA JUBILEE CELEBRATION CROWD

We are told that over 12,000 people, Christians and non-Christians, men and women, old and young, Africans, Americans, Portuguese and other Europeans, gathered to hear the Cantata of Esther and to see the historical pageant presented by the Mission Christians at Bailundo from May 16-26.

ty, treated by the equally squalid white settlers as no better than animals; if this many of a nation, with the loving coöperation of a man who believes in them can learn thus to sing together, a way is opened to them. They too may stand beside the other nations and contribute to the progress of the world; they too may live abundantly and once more vindicate the life of Jesus.

The choir sang to us often during the ten days of the Jubilee. They gave the Cantata a second time. They sang in the Bailundo chapel one Sunday evening for so long a time that we were sure some of the little ones, at least, must be tired. But, when Mr. Steed asked them if they wanted to stop, they shouted "No!" And perhaps one of the most inspiring events of our visit was on that clear evening, when, under an illuminated cross, they sang "Beneath the Cross of Jesus" and "The Hallelujah Chorus." Again I felt, as the missionaries, who have lived and labored long with these people in the weariness of their land, must often feel, the shadow of this mighty rock; and believed that through their music they might come to a fuller understanding of its meaning.

We noted with interest the enthusiastic attendance of the government officials at these concerts. And, though opposed to the encouragement of the Umbundu language, they apparently welcomed with joy the singing of their subjects. May not the cultivation of this talent help to raise the Ovimbundu to a human level in the eyes of his masters, who, so far, perhaps unwittingly and unintentionally, have considered him and treated him as a more inferior form of life? It is also reported that Sir Robert Williams, an Englishman and the builder of the Benguela Railway, after hearing the choir last year, was very much impressed with their musical achievements.

But more far reaching and fraught with possibilities to my mind is the fact that the love of singing and the ability to do it is not limited in Angola to the Jubilee choir of the West African Mission. We visited all the mission stations and many of the out-stations. In all of the latter and in the former, when the natives were present, we were greeted with song. "There is sunshine in my soul," they sang with happy faces as we drove up; sang in harmony, the roundness of which made us glad to be alive if such sound was in life. In the crowded grass-roof churches everyone, from the old bent folk to the bright-eyed babies just learning to walk, opened their mouths wide and sang the assigned hymns with the enthusiasm which would put a white congregation to shame. Often I noticed a small child carrying a certain tenor or alto part alone; evidently an original and extemporaneous adventure, and adding greatly to the fullness of the music. "Enju uno yola henda" ("Come Thou Fount of every blessing"), they sang in a way which still rings in our ears and tugs at our heartstrings.

Often in these outstations and in far off places we heard, from natives who had no special connection with the Jubilee choir, parts of the Cantata which they had taught themselves, without the instigation of a missionary but only because they seemed to love the music and wanted to have it for a personal possession. And a common story in the missionaries' homes was of boys chosen to sing in the Jubilee choir but at the last minute rejected because their voices had suddenly started to change, and they were incapacitated for singing for the moment. Such cases would be amusing if, behind each one, we did not understand the keen disappointment of the child who loved music and could no longer make it.

The aptitude of the people for this art was particularly well exemplified in a little boy of the Chilesso Mission. This little Horatio is the son of the Station choir master and is now six years old, with the physique of a child of four. Imagine our amazement upon hearing this baby with no idea of showing off, but just for the fun of it, sing through the "Hallelujah Chorus" and a large part of the Cantata, not only pronouncing each word perfectly but singing each note exactly according to the score, and beating time with his hands as he had seen his father do. Upon inquiry we found to our still greater amazement and very awe that he had received no training but had picked it all up through his own initiative by listening to and watching his father. It is true that he is born to blush unseen and, unfortunately, it is all too likely that his voice is wasted "on the desert air."

The missionaries are sensible enough to take advantage of this talent. For, if anything is instinctive, which some psychologists doubt, the love of singing among these people would seem to be. At least their natures respond to it very readily. One of the members of our party told me of his experience in going with a missionary to a heathen village, by reputation very indifferent and cynical toward Christianity. The missionary did not try to preach but, in spite of the laughter and sneers of the villagers, started to sing a Christian hymn in language which they could understand and with a simple melody. One by one the natives became interested. Soon some of them were singing and before he had left, the majority of the inhabitants of the village had joined the group and had learned the song. What more modern approach in the field of education today is there than this meeting of the pupil on his own ground? These non-Christians seem to respond to that music as if their natures were starved for it. Here was a joy, a

MRS. CHALMERS IN ANGOLA

release, a means of expressing themselves heretofore unknown but which came to them as naturally as breathing. To cultivate it would gladden their days and enrich their lives.

But the missionaries are more scientific. They do not stop at teaching foreign hymns to a people so well adapted to musical sound. They hold too sacred, I believe, the personalities of the individuals to whom they carry the Gospel to disregard the musical culture and heritage which has thrived for centuries in Africa. And herein they are making a most interesting and significant experiment. With the help of the natives they are beginning to use tribal songs in their evangelical work. For example, antiphonal singing plays a large part in native music, and they have many ancient songs in this form. By putting Christian words to these familiar tunes the mission preaches Christianity effectively, for it is in a national setting. Thus congregations sing in African tunes such words as "Jesus Christ died for me . . . Jesus Christ died for you . . . Jesus Christ died for us." A nomadic people, the Ovimbundu have many travel songs, handed down for generations. In these they have started to substitute Christian words for the old ones. One song deals with a boy, who, tired by the journey, sits down to rest. The other boys laugh at him for tiring so easily and he bursts into tears. The natives here substitute the Bible verse: "Jesus wept." The result is, of course, ridiculous. Another song goes something like this "Who is the greatest Animal?—The elephant is the greatest—There is no other animal equal to him." Here they have substituted Being for animal and God for elephant. Again the result is laughable. But, incongruous as are these first weak attempts, the point is that the natives are beginning to think of these things themselves and are slowly creating from their own life, their own Christian worship. And, although the vision for this indigenous music has come only in the last few years, the progress is noticeable and we had the opportunity of hearing some of the beautiful results sung by the Jubilee choir. The songs are like chants and, in the intricate harmony of their responses, reminded us of our own negro spirituals.

But the experiment is not yet finished and I cannot help reconsidering with respect the accusation of our German friend. As he remarks, technically, African and European music are poles apart. He holds, for instance, that the use of the drum, now forbidden by the native church on account of possible immoralities attending it, is essential to their national music. And he may well disapprove of teaching a huge crowd to shout together sounds utterly foreign to them, no matter how exquisite the result. Such mechanical and mass procedure smacks of military training camps rather than the way of Jesus. For, in the last analysis, the African, like everyone else in the world, has, in old-fashioned terms, a soul to be saved, or in modern lingo, a personality to be integrated.

Let the missionary take care lest he fall into the sin of the secular white man and look upon the blacks as instruments of his own missionary achievement and evangelical prestige. It is said that Africans have an exceptional gift for music, greater probably than that of Europeans. Let the teacher of Christianity see to it that he does not fall into the spirit of the missionary, whom I heard say of native singing—let us hope thoughtlessly—"I like to hear them yell." Let him see to it that in his zeal to reform he does not uproot native institutions but helps to promote their healthy evolution. For the experiment can only be counted successful if, in the course of time, the native composes his own Christian song. If, out of this general love for singing and this training in European harmony, he is assisted in building a musical literature of his own, then will it be proven beyond doubt that one of the missionary's mediums is justifiably through music, that the achievements of the Jubilee choir are not only a pleasure to the ears of the missionaries, but, far more important, a step toward the more abundant life of a nation.

But I believe that the balance is on the missionaries' side and that the hypothesis will be proved, for as it seemed to all of us, the joy and readiness of the Ovimbundu to sing, no matter what the song, seemed to quicken rather than stultify their powers, physical, mental and spiritual. And if this is the case, the West African Mission will have made a rare contribution to missionary work, by showing that in foreign fields, as well as in America, Christ comes into our hearts and minds, not to inhibit us nor to lay down a set of rules, but to bring life and that more abundantly.

THE GUESTS OF WHOM MR. CHILDS WRITES

Note the two pioneer veterans of the Mission seated in the center, Dr. and Mrs. William H. Sanders. The Jubilee of the Mission is their fiftieth anniversary of service in West Africa.

THE GUESTS

BY GLADWYN MURRAY CHILDS

WE were all charmed with the guests who came to the Jubilee. Among them were the following: Miss Jameson and Mrs. Skinner of Canada; Miss Mary Brooks of Gloucester, Massachusetts, Mrs. Douglas Smith of Chicago, Mrs. Estelle Snyder and daughter of Hollywood, Mrs. C. R. Wellman of Cape Town, and Mr. George N. White of New York City. Miss Jameson represented the Canadian Boards, Dr. Frank Sanders the A. B. C. F. M., and Mr. White the A. M. A.

There were also representatives from the Methodist Mission of Malange; from the Christian Missions in Many Lands (Plymouth Brethren) of Bie and of the Interior; of the South Africa General Mission of the Interior; and of the Swiss Mission of Kalukembe.

Greetings were received by letter, by telegram, and by cable from many parts of the world, but the one which was most appreciated came from the Prudential Committee on the opening night and told us that the entire Jubilee Fund was assured. We are surely grateful to the Board, to the friends all over the United States, and to Mr. William Bell and his associates, who have together made this result possible.

This means that at last the Mission has in sight the provision of a relatively adequate set of buildings. It is almost too good to be true. We believe, however, that the Jubilee will do even more than this for the Mission for we are sure that those who have come out as representatives of the home churches will take back with them an understanding of our work and our problems which will be of truly inestimable value.

We were quite surprised to find ourselves faced with such a battery of motion picture cameras. Several members of the party had them and used them to good advantage. Mrs. Snyder had a machine of standard size and contemplates selling her pictures to the movies. So don't be surprised if you see us on the silver screen!

The Jubilee Meeting as a whole was a real success. It was no surprise that everything could not be carried through just as planned for perhaps we tried to carry out too extensive a program. We were considerably hindered by the fact that during the very week of the Meeting an epidemic of influenza broke out among the guests, the missionaries, and the natives present. Several of us had to take to our beds ignominiously and I am sorry to say that I was the first to succumb. Mrs. Childs escaped, which was fortunate, especially considering that she had to take care of several.

The Pageant went off beautifully except for the

part which was to depict the Portuguese discoveries. Much work had been put on this section, but it seems that it was not acceptable to certain of the authorities and so was not given at all. The music could only be described in superlative terms; it was pronounced flawless by all who heard it. Mr. Steed, Henrique Kapinala, and all who took part richly deserved all the praise which came to them.

THE CROSS

By LOUISE ROUNDS

THE crown to it all was the last part of the pageant: the crowds of Institute and Means boys and girls standing under the lighted cross, singing "Beneath the Cross of Jesus." A lump comes in my throat when I think of it and what it all means.

On one side of the small stream was the cross, and the boys, and the girls in white, all singing; and on our side of the stream the crowds of Christians, all of us together, watching the youth of the Ovimbundu people taking that stand.

When the cross was lighted there was a murmur of awe and wonder among the thousands who sat watching. The memory of that night will stay in our hearts always!

Miss Crosby had charge of the girls' meetings, and while she expected a large number, she did not have any notion of meeting with fifteen hundred girls!!! Think of it! They broke up into sections and with the help of the Means girls had a great time together, hearing good things and seeing demonstrations of various ways to live better lives.

When they broke ranks and went to camp we all ran out of their way. One thousand and five hundred girls all together is an awe-inspiring sight in this land. The wonder of it! Their dresses, their neat hair, their bearing!

Ah! if some girl only knew what was waiting for her right here in Elende she would come to help us. My heart almost breaks sometimes when I think of what we *could* do here with our girls and cannot because of lack of staff.

The orderliness of the camp—ten thousand and more native Christians—was a marvel to us all. Those first days, before the 16th, when the folks were coming in from all directions, with their babies on their backs, and their food and clothing on their heads—it was a sight worth seeing. All roads led to Bailundo during that week. You will no doubt hear often of the baby born on the journey whom they named "Sanders Jubilee" or, in their way of saying it, "Sandele Jubileu." That was the crowning event!! How we did cheer when Miss Minto told us about it in meeting one day!

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XXVI

LIFE has been a nightmare since I wrote. The last week in July has left an indelible impress on bodies and minds and souls. The vague clouds of apprehension that hung over Kamalapur, the furtive fears, the muttered threats, the veiled hints—these were all to materialize on the last day of Mohurram. We have passed through a horrible experience. Several people have been killed right here in our town, and our hospital is overflowing with wounded men, women, and children. There are bruises of all kinds, broken bones, knife gashes, bullet wounds.

What began the trouble is not clear. Each side inevitably accuses the other of breaking the peace. A quarrel started when a noisy Hindu procession was lurching along a narrow street, carrying its idol in a closed palanquin from its temple for its annual circumambulation. The Hindus declare that they faithfully kept to the route prescribed by the police authorities. The Mohammedans are equally insistent that the heathenish music and frenzied shouting of the excited rabble penetrated their mosques and disquieted the faithful at their mournful vigils.

Whatever was the real incitement, a band of Mohammedans suddenly rushed out of a mosque and commanded the procession to turn back. The Hindus refused. A free fight followed. The Hindus say on oath that long before they had reached that point the Mohammedans had sticks and stones and soda-water bottles piled up in readiness—in fact, that they had been collecting them for days beforehand. Mohammedans were also posted on strategic housetops, armed for action. Various missiles were thrown into the howling, seething Hindu mob, which got hopelessly jammed in the constricted space. Finally, a stone smashed the god and the palanquin. At that, pandemonium broke loose. By the time the police were reinforced there were many casualties and one death. A big burly Mohammedan prize fighter was in the act of hurling a huge stone at a police officer's head when an assistant police saw it, whipped out his revolver, and shot the man dead. With difficulty the police cleared the streets, and the wounded were brought to us. It was like a field hospital in war time, and we worked all through the night with dressings and with emergency operations. A few of our Christians were injured but only inadvertently because they happened to be near the scene of the scuffles. Our day schools are always closed for a week during Mohurram, for no Mohammedan pupil would attend; so, so far as we Christians were concerned, our teachers and our children

(Continued on page 362)

A FEW GARLANDS OF PRAISE FOR WILLIAM E. STRONG

Presented to Our Beloved Senior Secretary as He Retires from Active Service

"He is indeed a brother beloved."

DR. STRONG will take with him upon his retirement from the service of the Board a great store of gratitude and affection from a host of those who have had the privilege of working with him.

"He rendered notable service to the Board as editor during the term of his work upon the MISSIONARY HERALD. He became familiar with the work of the Board in its various fields and his graphic pen brought to readers among all the constituency of the Board a vivid picture of the work in these widely scattered fields, and clear impressions of the personalities of many of the workers, both missionaries and nationals, engaged in that service.

"On his transfer to administrative work in the Foreign Department, Dr. Strong continued to use the human sympathy of his heart in the difficult task of directing workers on fields so far removed from the office. Missionaries are united in their testimony that he has been able to interpret through his correspondence the policies and purposes of the Board with remarkable sympathy and insight into the needs of the field and into the spirit of the Board and its constituency. Thus he has built his life effectively into the Christian communities of those fields which have been directly under his care, and his influence has been marked also in the guiding of the general policies of the Board with reference to all of its fields.

"He is indeed a brother beloved. The spirit of Christian friendship has been abundant in his heart and in his life. It reaches out in the grasp of his hand. It shines from his face. It rings in his laughter. It flashes in his kindly humor and

is revealed in the whole spirit of his personality. All those who have thus known him and worked with him rejoice in the recognition that has come to him of this noble service which he has rendered and assure him their affection does not and will not change. They will continue to value his counsel. They will pray for abundant happiness in his memories and in the continued associations which will be his with those among whom he has served for so many years."

Rockwell Harmon Potter
[*President of the Board*]

"Dr. Strong has been a high servant of his generation in three callings: as minister, editor, and missionary executive."

"It is a privilege to write a few words about William E. Strong. One has the opportunity to express gratitude for a friendship of thirty years. If all could give their tribute who have known him long and well, the columns of the MISSIONARY HERALD could not contain the words that should be written. In their behalf, as well as my own, let it be said that he has enriched every life, near or remote, that his own has ever touched. Do the best we can in reciprocity we are still greatly his debtors. Kindness and wisdom are met in him. In him, also, there has always been a certain refined brightness which the writer of the Proverbs may have had in mind when he said, 'A merry heart is a continual feast.' Happy utterance which in most comes, if at all, from some other source, wells up in him sparkling from original and unfailing springs. Steadily increasing responsibilities as the years have gone on have not changed any of the shining characteristics of his spirit. Sickness for a season could not dim them and, thank God, grief wrought by the World War did not destroy them.

"Dr. Strong has been a high servant of his generation in three callings—as minister, editor, and missionary executive. At first his parish was the world, subsequently the world has been his parish.

"How richly blessed in wife and home all his intimate friends know. And those who also have known his father and mother, and are acquainted with his sister and brother, realize that by birth and nurture he could begin life at a point of spiritual advantage where many less favored leave off. To be always making good in life's great school with *cum laude* distinction—that tells his rare stewardship."

Frederick Harlan Page
[*President, Massachusetts Congregational Conference and Missionary Society*]

"He has been an ideal secretary."

"I think that it would be the universal testimony of both missionaries and nationals in the mission fields with which Dr. William E. Strong has corresponded that he has been an ideal foreign secretary. Again and again when important letters have come to us on the field from Dr. Strong, we have spontaneously turned to each other to exclaim, 'What a fine letter that was!' His letters were clear and cogent, but far more than this, they were the expression of a friend who had won our confidence as well as our affection. I can give only in barest outline what it was that seemed to me to distinguish Dr. Strong in his relation to the missions and to make him a great foreign secretary.

"In the first place, he had a respect for the point of view of all with whom he corresponded, and his letters invariably gave expression to this respect. He was very conscious of the difficulties of understanding the inner meaning of events taking place on the other side of the world and was always inclined to give the benefit of the doubt to the opinion of those on the spot.

"In the second place, he felt keenly the strength of the appeals that came from the field even in the cases where it was impossible for him to agree with their underlying principles. One could see in his letters that he had entered to a remarkable degree into sympathetic understanding of the point of view of those with whom he was dealing.

"In the third place, Dr. Strong was able to present to the missions his own point of view and that of the Board officers so cogently as to disarm antagonism and to win the thoughtful consideration even of those whose positions he was compelled to controvert.

"In the fourth place, Dr. Strong kept abreast of the best and most progressive thought in regard to the missionary enterprise. He was thoroughly in sympathy with the aspirations of the nationals of the different countries for increasing control over all the enterprises which have been initiated by foreign missions. Himself a successful pastor, he took a special interest in the progress of church union, the training of the native ministry and all the other vital problems of the growing church on the foreign field.

"The kindly and penetrating humor which Dr. Strong brought to every situation was a great help to the Board and to the missions. Through his sense of humor he kept problems, that might otherwise have seemed well nigh tragic, in their proper perspective. He has always brought to such problems a kindliness, a sanity, and a shrewd wisdom which have been of inestimable value.

"Of the qualities which have made Dr. Strong a great Board secretary, the most fundamental of all has been his own religious faith. It has been

because of his supreme confidence in God and his quiet reliance upon Him that he has been able to keep his serenity in the midst of difficulties, and to furnish inspiration and leadership in the great cause of foreign missions to which he has dedicated so many of the rich years of his maturity."

Alden H. Clark
[*Missionary and Board secretary*]

"He has never allowed his personality to be eclipsed by his official position."

"The record of Dr. Strong as a secretary of the American Board is too distinguished to need comment or praise. He has been a great servant of a great cause. One of his great accomplishments has been that he never allowed his personality to be eclipsed by his official position or by the profession which he adorned. It was my privilege for a joyous period to be minister of the church of which he has long been a member. No man can be more helpful than he. He has the rare modesty and kindness that mark the cultured gentleman, the mirth and grace that have made him beloved of all, the good cheer that denotes the valiant heart, and a spirit that has made his friendship a constant benediction and one of my rarest possessions. To know him as I have has been and will ever be an abiding inspiration, and to have him cross my path is always a radiant event. His professional work has been done with such devotion, skill, and nobility that his achievements will long follow him, but even greater things he has done through the influence which he has been so constantly and unconsciously exerting.

"I join the host of those whom he has blessed, in praying that he may have long years before him in which to reap, in the love and gratitude of men, an abundant return from the exquisite grace he has shown to them."

J. T. Stocking
[*Minister, Pilgrim Church, St. Louis, and former pastor of Dr. Strong's*]

"A friend of whom through the years in China I could think in human terms and not simply as a part of a great missionary organization."

"The training conference in 1909 at which, with other appointees of the American Board, I received the finishing touches of preparation for a missionary career, changed W. E. Strong from a name on a letterhead and in the pages of the MISSIONARY HERALD into a personality, a friend of whom, through the years in China, I could think in human terms and not simply as a part of a great missionary organization. Similar transformations, helped in my case by a week or more of residence as a guest in the home, are the most significant parts of these annual conferences.

"The kindly humor and sympathetic understanding which that earlier contact revealed have continued to characterize the years of correspondence, first as editorial secretary on the alert for 'news' and in later years as the foreign secretary in correspondence with China. His visit to China with President Capen in 1914 had prepared us all to welcome him in his new capacity. The ability with which he succeeded in conveying the feelings of the Prudential Committee when it voted 'regretfully to decline' some request was a matter of frequent and sometimes humorous comment in the Mission, but the sting of the necessary action was removed by a revelation of insight into our actual situation and needs, or by a quiet twist of phraseology that loosened up the tightened jaw muscles and induced an often reluctant smile. These more recent months of mine as a junior colleague in the Foreign Department of the Board have served only to deepen the impression of the years. We are glad that though the official secretary is to rest from his exacting work, the friend of the years remains."

Wynn C. Fairfield
[*Missionary and Board Secretary*]

"As an editor, he 'made cold facts glow with life.' "

"It is more than fifteen years since the beginning of my association with the MISSIONARY HERALD and the then editorial secretary, 'W. E. S.' I rashly proposed myself as his substitute when he went on his first deputational journey to India. My real acquaintance with him began in his absence, through plans he had made, letters and news he sent back, and especially through the affection which his associates showed for him—an affection which, later, I came to understand and to share. Working more closely with him on his return I admired greatly his judgment of news values, his skill in shaping editorials and his command of English! No one can pick up the history of the American Board, written for the Board's Centenary in 1910, without marveling at the way he organized his fascinating material and made cold facts glow with life.

"His vocabulary is certainly huge, and it used to be the despair of his stenographers. One, I remember, would stop writing, apparently paralyzed—eyes wide, lips apart, just dazed! Another used to twitch at an unusual word, like a kitten half asleep. W. E. S. knew the symptoms. He would pause in his fluent phrases, look at a letter, seem wrapped in thought. Presently he'd say, 'Let's see, what was that last sentence?' And confused notes got cleared up with no loss of self-respect on the part of the helpers. No wonder they all adored him!

"Now we are weaving a garland to throw over his head, so that he may not miss a ceremony to which his Indian visits have accustomed him. Some of the petals of the golden bloom I'll contribute are: Loving kindness and unfailing courtesy; faith in God's plans, wit without a sting, and a bubbling spring of humor; tolerance for those not so far along on the Way of Wisdom; keen insight into minds and motives; a rare foresight as to the results of plans proposed; and an unfaltering courage to carry on!

"The flower's perfume? Not heavy, like jasmine; nor evanescent like a rose; but rather like the breath of a clover field—sweet from its first opening blossom until it all vanishes in dust."

Florence S. Fuller
[*Formerly assistant editor of the "Missionary Herald"*]

"Other societies and interdenominational organizations think gratefully of Dr. Strong's part."

"If an institution is the lengthened shadow of a man, the projected radiance of a personality, the American Board and the MISSIONARY HERALD, in their activities and influence upon the opening decades of this century especially, will inevitably call to mind William E. Strong and his personality.

"The American Board, the primate among the foreign missionary societies of America which, through the leadership of its secretaries of recent years, has maintained the primacy established by the secretaries of the early years, and the MISSIONARY HERALD, the oldest and still among the most vigorous of missionary periodicals, have both of them through their long histories been most helpfully associated with the activities of similar societies and periodicals of other denominations.

"These other societies and interdenominational organizations think gratefully of Dr. Strong's part in these relations, as secretary of the one and editor of the other through many years. Dr. Strong has helped teach the lesson that a Mission Board is an organism, living and growing in the world, and affecting the lives and growth of other organisms.

"Towers do not make a city, but they mark it. These towers, by their number, location and character impress the observer with marvelous growth. So outstanding personages, around whom the foreign missionary enterprise of the American Church is gathered, represent the whole undertaking.

"All of those who have been associated in union missionary enterprises in America, where so frequently Dr. Strong has represented the American Board, have many reasons for gratitude for the sanity and practical value of his counsels. The spirit of understanding and a sound mind have been his possession which others have been glad to share. These counsels will be greatly missed as he enters upon the period of retirement. Of that City of God, which we have together labored to establish on earth, Dr. Strong's counsel and coöperation have aided in numbering the towers—to tell them to the generation following."

Dr. William I. Chamberlain
[*Secretary of the Board of Foreign Missions of the Reformed Church in America and associated with Dr. Strong in various union enterprises*]

"He has been noted for his loyalty to his church and its minister."

"If the members of Central Church, Newtonville, could write in my place, they would say that because of more than twenty years in its membership, Dr. Strong is regarded as the friend of the whole congregation. During that entire time he has been noted for his loyalty to the church and its minister, for his sympathetic understanding and helpfulness as he ministered to those in sickness and bereavement, and for his active coöperation in all plans proposed for the good of the church. No man has a larger place in the hearts of us all.

"As his minister I can say my word very briefly, and still say it in such a way that all ministers will understand the superlative character of my statement. Since coming to Central Church six years ago, I have had a minister of my own for the first time in my ministerial career. The Strong home is our manse. Dr. and Mrs. Strong are for us what the minister and his wife at their best are for their parish.

"This would indeed be a sad time for us if retirement from active service for the Board meant the removal of our friends from Newtonville. But our manse is still to be located on Lowell Avenue, and the retirement (from active work) will give us larger opportunities for fellowship with our friends."

Arthur M. Ellis
[*Dr. Strong's pastor in Central Church, Newtonville, Massachusetts*]

OUR READERS WILL BE GLAD TO KNOW

that Dr. Strong has consented to write for the MISSIONARY HERALD during the rest of this year and through 1931. Each month he will give us his OBSERVATIONS on things missionary, dwelling particularly upon real missionary principles as they are working out in the present-day situation.

"He has humanized us."

"As one thinks of the years of Dr. Strong's service, one recalls the remark made several decades ago about another eminent Congregationalist. It was said, 'He was a great humane influence.' That is what Dr. Strong has been. He has humanized us, partly of course, through his irrepressible wit and humor which comes out as from a living spring. But in Dr. Strong's case this was a part of his natural, wholesome attitude toward life. It is quite to be distinguished from 'humanism,' for underneath it all there lay unswerving conviction in the foundations of our religion. No one can tell how much it has meant to the cause of missions to have had just the kind of advocacy and administration during this period which Dr. Strong has so finely exhibited."

Charles C. Merrill
[*Secretary, Commission on Missions*]

"W. E. S., the beloved colleague."

"The acid test of a foreign secretary does not come during his occasional visits to his mission fields, exacting though that experience may be. It does not come in his official or personal correspondence, although that too makes its heavy demands upon him. The real test comes in the daily round of the office, where problems never seem to come singly but more often in serried ranks; where relations with fellow workers are capable of strain and friction. The habitual attitudes of mind become clear here. Character and not mere reputation stands forth. So far as Dr. Strong is concerned all of us on the staff of the American Board —secretaries, stenographers, clerks—rise up to say that he has been an ideal colleague, honored and beloved by us all.

"Let the administrative problem be what it may, W. E. S. is never stampeded. He can look at all sides of it, think it through, wait if necessary for fuller light before making a decision. No snap judgments but carefully thought out decisions are characteristic of him.

"In every personal relation we have felt his warm human interest. He has been our friend and counselor, ready at any time to help us think through the problems we too were facing in our common task. We have been conscious of his superior wisdom and experience and yet he has always made us feel that we had a contribution to make and that he was counting on our suggestions and counsel.

"Criticism of himself he can accept with rare good humor, but his capacity for indignation, for forceful protest, is not lacking when injustice seems to him to be done to another, or when a problem on the field is unwisely handled.

"In Foreign Department Council and in the Cabinet, where this last year he has been our presiding officer, his delicious wit and good humor have carried us through many a perplexity. His ability to guide discussion, to sum up a situation and to lead us into clear judgment has impressed us all. His breadth of mind, his largeness of heart, his charity,

THE BOOK OF REMEMBRANCE

By WILLIAM E. STRONG

Once there was a Secretary
Headed for his Inglenook,
Who was trying hard to bury
Sober thoughts in careless look;
When his heart was made quite merry
By a wonderful Big Book.

Full it was of kindly greetings;
Letters, pictures, Kewpie rhymes;
Memories of friendly meetings
In the bygone Indian times,
With their visitings and eatings,
Garlands, venison and limes.

Memories of other greetin'
Long or shorter, more or less;
Furlough talks at fourteen Beacon
In this restful old U. S.;
Candidates at Conference seekin'
Something better than a guess.

Thank you, one and all, my hearties,
For this tribute of good will.
Truly, whatsoe'er your part is
You have helped my cup to fill.
Now we hope when next your start is
You will touch at Newtonville.

EDITOR'S NOTE: Dr. Strong did not write this for the HERALD. It was written for the Marathi Missionaries, in thanks for their letters of esteem and friendship. When we discovered it we ventured to appropriate it.

his clear vision and spiritual earnestness have been an inspiration. We are grateful for his leadership and for his comradeship."

Mabel E. Emerson

[*Associate foreign secretary, A. B. C. F. M.*]

"The Board is reluctant to dispense with Dr. Strong's active services . . . It is confident that it will continue to have his unfailing interest and cordial support."

"In behalf of the world-wide constituency of the American Board, the Prudential Committee records its profound appreciation of the valued services of the senior secretary in its Foreign Department, Rev. William E. Strong, D.D., whose retirement will take place on August 31 of this year.

"Dr. Strong comes from a family long identified with the cause of Foreign Missions. His whole life has been spent in the atmosphere of the American Board, of which his distinguished father, the late Elnathan E. Strong, was for many years an honored secretary. In 1906 he was called from a successful pastorate to be associated with his father in the editorial work of the Board. He became editorial secretary in 1907 and for fourteen years was editor of the MISSIONARY HERALD. In this capacity he not only maintained the fine traditions of the paper, but also lifted it to its present position of well deserved leadership in missionary journalism.

"In 1913-14 he accompanied President Capen on a visit to India, coming home via the Far East.

"In 1921 Dr. Strong was assigned to the post of corresponding secretary in the Foreign Department, and was given special oversight of the missions in the Far East. During the difficult and trying years following the World War, when the Orient has been seething with intellectual and social unrest, and with political revolution, Dr. Strong has shown the qualities of real Christian statesmanship. While keenly sympathetic with the changes that have been taking place, he has never given way to hasty judgments or poorly considered plans, and has consistently helped to hold the missions to sane, constructive and progressive policies. In 1925-26, as the secretarial member of a deputation to India (adding to his duties an inspection of the work in China), he greatly strengthened the hands, and fortified the spirits of our missionaries, while at the same time inspiring the loyalty of the native churches.

"Dr. Strong's wise counsel and cheerful sanity have been invaluable in the home office during the confusing days incident upon the recent merger of our Foreign Boards. By his courtesy and understanding he has helped at all times to preserve in the staff that spirit of good fellowship which has always been one of its outstanding characteristics. During the past four years, while he has been obliged to work under a painful and exhausting physical handicap, he has never allowed the weakness of the flesh to dim the radiancy of his spirit.

"While the Board is reluctant to dispense with Dr. Strong's active services, as the Retirement Regulations compels it to do, it is confident that it will continue to have his unfailing interest and cordial support. May Dr. Strong be granted many years of happy usefulness, constantly illumed by the consciousness of the universal affection and good will of all those for whom, and with whom, he has so faithfully labored for the advancement of the Kingdom of God among the peoples of the earth."

From the Prudential Committee records of June 10, 1930.

THANKOFFERING LETTER

By SUSAN F. HINMAN

WOULD that we of the Thankoffering Committee had the skill, the tact, the courtesy and the profound spiritual insight of Paul! His appeals for money are masterpieces not only of diplomacy, but of spiritual stimulation. (See II. Cor. 9:6-15)

Paul was very sure of God. He knew that God would supply all the needs of his trusting children. Furthermore, Paul was very sure of God's people. Much as he found to condemn in the Corinthian Christians, he confided in their generosity. He expressed his assurance that with them, increased prosperity would mean increased giving. Is that true of us?

Paul had learned a truth that is new to some of us. He found that a thankoffering is not only a result but a cause of thanksgiving. He points out that here we have, not a vicious circle, but a virtuous circle; thanksgiving breeds liberality and liberality breeds thanksgiving. We note, too, that the original word for "liberality" is "singleness" or "sincerity." Liberality is the proof of sincerity. Can we meet that test?

So much for the Motive of the thankoffering.

Now as to its Object. In the July number of the MISSIONARY HERALD we spoke of the special objects of the thankoffering beyond apportionment—Bowker Hall, a social center in Bombay, and Albert Victor Hospital in Madura. But many of our churches this year cannot go beyond the apportionment in their thankoffering. To such we commend with all earnestness the regular work of the American Board.

Why? Because of its splendid history of 120 years; because of its work in 12 countries; because of its 650 missionaries now on the field, who, with 6,183 native laborers, are teaching, preaching, healing, preparing literature, and ministering in uncounted ways to tens of thousands of every race. These men and women stand for Christian democracy, which is the faith of our Pilgrim Fathers in action in foreign lands. They are building in every land an indigenous church with a trained native leadership. They are enlarging and enriching the lives of many peoples by sharing with them the best that Christian civilization can offer. Above all, they are holding up Christ, the Light of the world.

These missionaries find their opportunities growing much faster than the means of meeting them. Indeed, while the need has grown, the supply has diminished. The American Board reports a loss of $187,726 in church contributions in five years, at a time when its "work is emphasized and made strategic by America's place of leadership among the nations." This means cutting the work down to the quick.

How do the missionaries take it? One says: "My first thoughts were a little rebellious to see our plans for school and industrial work cut off at one stroke . . . but . . . we are being thrown back on God." Others say: "This is a terrible blow, as our income has just barely covered our needs"; "It is discouraging for young men and women looking forward to their life work, to receive this lack of support from the home base"; "Do they want us to shut up shop and come home?" Do you wonder that they ask this question?

Paul tells us the secret of the sacrificial giving in the Macedonian churches: "First, they gave their own selves to the Lord." Let us do this, and there need be no over-strained and desperate appeal for other gifts. They will follow naturally, easily, joyfully. They will be genuine *Thank*-offerings.

Helps for the thankoffering season may be had from your Regional headquarters. There are informative leaflets, both on the special objects and on the regular work of the American Board; also two corresponding thankoffering services, as well as invitations and envelopes.

KAGAWA EXPRESSES HIS MIND

AN AMERICAN BOARD SECRETARY INTERVIEWS JAPAN'S GREAT CHRISTIAN LEADER REGARDING THE MARCH 12TH *CHRISTIAN CENTURY* EDITORIAL ON THE SUBJECT "CAN CHRISTIAN MISSIONS BE SAVED?"

KAGAWA UPHOLDS THE POSITION TAKEN IN THE EDITORIAL AT PRACTICALLY EVERY POINT, TAKING HIS ILLUSTRATIONS FROM HIS VERY RECENT CAMPAIGNS IN THE INLAND SEA FIELD OF THE JAPANESE CHURCH WITH WHICH THE AMERICAN BOARD IS AFFILIATED. HE ASSERTS THAT CHRISTIAN MISSIONS WERE AT A LOW EBB BEFORE THE BEGINNING OF THE KINGDOM OF GOD MOVEMENT, AND INSISTS THAT BAPTISMAL AND "DECISION" STATISTICS ARE VALID MEASURES OF THE CHURCH'S GENERAL INFLUENCE IN THIS YOUNG, UNDIFFERENTIATED, CHRISTIAN MOVEMENT. HE AGREES THAT CHURCHES AND MISSIONARIES HAVE HITHERTO HELD ALOOF FROM HIM, AND SUMMONS BOTH TO ORGANIZE IMMEDIATELY ACCORDING TO HIS ALL-ROUND PROGRAM. HE PREFERS LINCOLN TYPE MISSIONARIES AND WOULD LOCATE THEM IN RURAL DISTRICTS. HE SHOWS THAT CHRISTIAN LITERATURE NEEDS TRANSFORMATION, TO BE SOLD MORE CHEAPLY AND TO BE WRITTEN ON THE INTELLECTUAL LEVEL OF THE FIVE MILLION ORGANIZED YOUNG PEOPLE OF THE VILLAGES. CHRISTIANITY OF A MILITANT SORT IS NEEDED IN JAPAN TO ESTABLISH MONOGAMY AND TO MAKE MANY OTHER DISTINCTIVE CONTRIBUTIONS. HE WANTS, NOT THE SOCIAL GOSPEL, BUT THE "BLOOD OF JESUS AND THE HOLY SPIRIT"—REAL RELIGION AND "REALIZATIONIST MISSIONARIES."

THE conversation took place at Kagawa's home in Matsuzawa on the 19th of May. The secretary was Miss Carolyn D. Smiley of the Editorial Department of the American Board. She was accompanied by Mr. Clarence S. Gillett, the Board's missionary at Sendai, Japan, and by Mr. Ozaki, a leading Kumiai (Congregational) minister.

HIS MOVEMENT IS REVIVING THE CHURCHES

The *Christian Century* quotation which served as the text of the first theme was as follows:

> Perhaps the most significant missionary situation in the world exists in Japan. A new type of Christian evangelism has come to the fore there, led by that Japanese prophet, Toyohiko Kagawa. Christian missions seem actually to be in process of being saved in Japan. They have become within the past few months one of the most compelling social and intellectual factors in Japanese life. . . .

KAGAWA

Labor leader of Kobe, Japan. A Japanese Princeton Graduate.

"Is it true," asked Miss Smiley, "to say that Christian missions 'have become' such within the past few months? That would imply that they have not been so before."

Mr. Kagawa thought the statement a correct one, judging from the statistics for baptism of the church out of which he himself sprang. "I tell you the truth," he said, "when I say that the ninety Presbyterian churches in the Tokyo district were increased by only eighty baptisms last year."

This naturally did not satisfy a Mission Board official who knew of the social and educational phases of Christian work in Japan, but Kagawa held to his belief that for five years before the young Japanese Kingdom of God Movement was inaugurated the churches had been steadily falling behind in spiritual interest and power.

"It is true," he said, "religiously, socially, economically, and educationally—in every way. For instance, look at the situation around the Inland Sea. Forty or fifty years ago the Congregational churches were the strongest Christian churches there. The Okayama Congregational Church is the biggest around the Inland Sea. In the beginning it was very prosperous. Then, little by little, it decreased. That means that the flock was scattered and that it was economically slackened and that the church's social influence had decreased. It is so with many mission churches in this same vicinity. They were formerly managed by Christians, but now have been turned over to the government schools to use. Until the new Kingdom of God Movement and I entered this section around the Inland Sea its Christian life was backsliding."

Then Kagawa went on to say: "Now there is almost a revival in the Congregational churches of Okayama, Kurashiki, Imaharu, and Matsuyama. I hesitate to say that the credit is due to the Kingdom of God Movement, because it is my movement and it would be boasting; but if I were frank I would have to say so. In Tsurajima, for instance, there were only fifteen or sixteen Christians, and when I spoke at the theatre, 101 signed their names to become Christians; and in Tamashima where there is an old, old church, 1800 came to hear my gospel preaching and I received 180 decision cards. Within the last fifty years there have never been so many to join the Congregational Church in Okayama as this year."

"But you cannot judge only by baptisms," said Miss Smiley.

Kagawa replied, "Not only baptisms. It is with social, economic, educational, and moral statistics that I judge it."

Smiley: "I lived in India eight years as a missionary, and I know that there you cannot judge the Christian movement by the number of baptisms."

Kagawa: "You must be repented first from that. If I speak only of statistics you may think it very childish, but speaking sociologically, unless you have from three to seven million, you cannot form a nation. Egypt has seven million. Unless the Christian church in Japan has at least one million, it cannot form an independent culture. Look at the decrease of membership in the Unitarian church in Japan. Where is its influence now? And because this revival is coming to the Congregational church around the Inland Sea, therefore its influence is coming up right now."

Then Miss Smiley turned to another portion of the *Christian Century* editorial of March 12, reading this statement:

> Frankness, however, compels the admission that this salvation of the enterprise is taking place in spite of the hesitation and almost open opposition of some missionaries. Kagawa has been working in Japan for years. With the exception of a minority of missionaries, his work has been regarded by the "regular" Christian forces with suspicion. The churches and the missions have held aloof from him.

(Continued beyond Annual Meeting insert)

A WISCONSIN WELCOME FOR THE BOARD

COME TO MADISON OCTOBER 21 TO 23

MAYOR SCHMEDEMAN SPEAKS FOR THE CITY OF MADISON

"It is with great pleasure I learn that the American Board of Commissioners of Congregational Churches plan to hold their Conference in the capital city of Wisconsin, October 21 to 23, 1930.

Our people are always pleased to receive visitors and feel especially honored that the city of Madison has been selected for this Conference. The month of October is an ideal time of the year to hold a conference in Wisconsin. Madison with her beautiful surroundings is at her best at that time.

I am sure the delegates will enjoy their visit in our city. The citizens and committee which has the Conference in charge will endeavor to make their stay pleasant and interesting."

DR. ROBBINS WOLCOTT BARSTOW SPEAKS FOR THE FIRST CHURCH OF MADISON

"The First Church of Madison has been looking forward for two years to the coming of the American Board for its 121st Annual Meeting. It is justly proud that it can be host to you in its new building, well equipped to serve such a gathering. The entire city and state, and particularly the student body of our great University, anticipate the inspiration of your presence as well as the uplift of a splendid program. Every member of the parish extends a personal invitation and welcome, and expresses the hope that in its deeper significance as well as in its pleasurable accompaniments, this Annual Meeting may be a truly memorable one."

The 121st Annual Meeting of the A. B. C. F. M.

SUPT. THEODORE R. FAVILLE SPEAKS FOR THE CHURCHES OF WISCONSIN

"The whole Wisconsin Congregational Conference awaits with a warm and personal welcome the coming of the A. B. C. F. M. to Wisconsin. Appreciating the high honor of this visit, the Conference will do its best to get representatives at that meeting from every Congregational church in the state. It has arranged to hold its own annual meeting in Madison this year, the day before the Board meeting, and will have sessions largely for business only, that its delegates may take full advantage of the days of great inspiration promised by the Board's program.

For many years Wisconsin Congregationalism will be richer for the visit of the Board. May the Board carry away something of the best that is Wisconsin."

PERSONS TO WRITE TO

On **program** matters, write to Miss Helen B. Calder, 14 Beacon Street, Boston.

For **entertainment**, write to Mrs. J. A. Buckmaster, Chairman of the Hospitality Committee, 111 East Gilman Street, Madison, Wisconsin.

For information regarding **railroads, buses,** etc., address the chairman of the Information Committee, Rev. S. G. Ruegg, 2330 Sommers Avenue, Madison, Wisconsin.

For reservations for the two special **Fellowship Suppers,** address Mrs. Andrew Hopkins, chairman of the Catering Committee, Shorewood Hills, Madison, Wisconsin.

When in doubt, or on **general matters,** write to Mr. F. O. Leiser, chairman of the General Committee, City Y. M. C. A., Madison, Wisconsin.

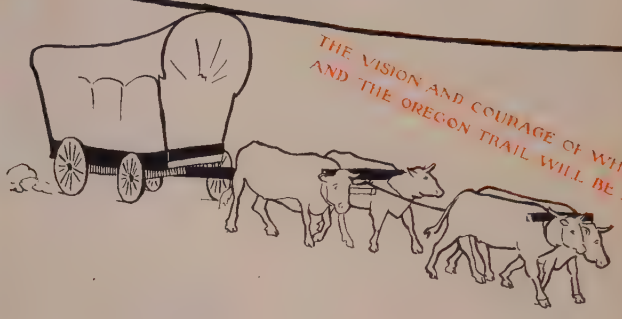
121st

ANNUAL MEETING of the AMERICAN BOARD

Madison – Wisconsin

October – 21 – 23 1930

THE CONGREGATIONAL CHRISTI
UPON FOREIGN MISSIONS AT



THERE IS AN UPLIFT ABOUT IT ALL

United States of America

CHINA AND JAPAN WILL BE HEARD FROM

YOUNG INDIA IS ON THE WAY – ALSO THE PHILIPPINES

Mexico

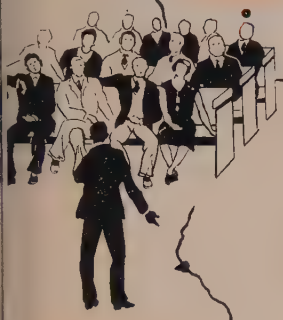
RALPH AYER '30

RCHES OF AMERICA FOCUS
MADISON OCTOBER 21 - 23

BLACK HAWK

UGH UGH HEAP BIG POW-WOW

MADISON



THE SPIRIT OF THE PILGRIM WILL BE MANIFEST

THE PLAN OF ADVANCE WILL MOVE MERRILY ALONG

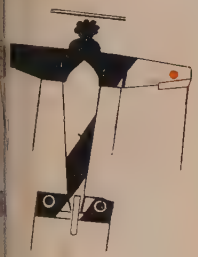
THE NEAR EAST WILL BRING RELIEF

FORUMS
LL PREDOMINATE

A TRAVELERS' SUPPER
WILL BE A FEATURE

AFRICA WILL BE LIGHT

WE'LL ROLL THE OLD CHARIOT ALONG



LET'S MAKE IT A RECORD FLIGHT TO MADISON

Gulf of Mexico

SPECIAL FEATURES AT MADISON

FORUM DISCUSSIONS

On *Wednesday morning,* October 22, and on *Thursday morning and afternoon,* the 23rd, such vital questions as the following will be handled in forums made up of the Conference as a whole:

Are missionaries wanted abroad? What about the adequacy of other religions? Is the religion of Jesus Christ actually needed? Will *my* religion meet that need?

What is a reasonable program of foreign missions? Is our methodology sound and constructive? How can we better adapt our work to the demands of the day?

What is the trouble at the home base? Are the churches being asked to do too much? Are they too poor and weak to support the standard sustained by the American Board? Shall certain work be given up? Or is it because the churches desire other lines of work or other fields than are now on the program? What of our advance, is it not justified?

Missionaries, ministers, laymen and lay women, professors and Board secretaries will take part in the discussions. Free speech will be the order of the day. Well versed and highly experienced leaders will have charge of the discussions.

OTHER FEATURES OF THE PROGRAM

Tuesday afternoon, the 21st.

A review of the fields abroad by missionaries who have just returned. The story of the West Africa Jubilee by Dr. Frank K. Sanders, special representative of the Prudential Committee to the celebration.

Tuesday evening.

A challenging address by Dr. Ashley Leavitt of Boston involving the question, "What right have we to try to evangelize other people?"

Wednesday morning, the 22nd.

Communion service led by Dean Rockwell Harmon Potter of Hartford, President of the Board.

Wednesday afternoon.

Addresses and discussion on Church Union in Japan, China, and India. With reference to India, a lively debate is likely.

Wednesday evening.

Mass meeting, open to all, but held especially for students. Speakers: Rev. Henry C. McDowell of Galangue, West Africa, and Rev. Dr. Charles W. Gilkey of the University of Chicago.

Thursday morning, the 23rd.

Business session of the Board, including the election of corporate members and officers, and the discussion of administrative questions.

Thursday afternoon, 3:30 p. m.

Closing message by Dr. Fred Field Goodsell, the executive vice president of the Board.

FELLOWSHIP GATHERINGS

World Travelers' Supper

It will be held on Wednesday evening from 5:30 to 7:30 in the Memorial Union of the University. All who have studied first hand any part or all of the Board's work abroad will be the special guests of honor, and they are asked to send in their names as soon as possible to Miss Helen B. Calder, 14 Beacon Street, Boston. Come one, come all.

Young Peoples' Supper

Planned for the same Wednesday evening, the 22nd, and the same hours, 5:30 to 7:30. This will be held in the Luther Memorial Church. It will be attended by young people from the churches of Madison, from the University, and from different parts of Wisconsin and the Middle West.

WORKERS' CONFERENCES

Tuesday evening, October 21, 7–7:45 p. m.

For Pastors, church school superintendents, leaders and workers of all ages interested in missionary education in the local church.

Wednesday afternoon, October 22, 2–3 p. m.

For Leaders of Children—church school teachers, club leaders, teachers in the week-day session, etc.

Wednesday afternoon, 4:30–5:30 p. m.

For Young People's Leaders—chairman of young people's committees, leaders of programs, officers of young people's organizations.

Thursday morning, October 23, 9–9:30 p. m.

For Church School Teachers and Officers. Topic: "Missionary education in the church school."

ENTERTAINMENT

Because of the fact that so many homes of Madison have to house students of the University, a *preferential list* of delegates to be entertained has to be resorted to. First will be the missionaries, second the corporate members of the Board who desire it, and third, ministers and lay delegates in the order of application. For those accommodated, room and breakfast will be provided. Luncheons at cost will be furnished at the church for Wednesday and Thursday. It is hoped that rooms at boarding houses will be available at special rates.

Madison Hotels

Loraine Hotel. With bath: single, $3.00; double, $5.00. Without bath: single, $2.00; double, $3.50.

Belmont Hotel. With bath: single, $2.50-$3.50; double, $4.00-$6.00. Without bath: single, $2.00; double, $3.50.

Park Hotel. With bath: single, $2.00; double, $3.00. Without bath: single, $1.50; double, $2.50.

City Y. M. C. A. (for men). Single, $1.00 to $1.50.

"Is it true," asked Miss Smiley, "that the churches have really held aloof from you?"

"Oh yes," answered Kagawa. "They used to suspect me of forming a new denomination. If I should do so, probably my denomination would be the biggest; but my idea is service. The churches are more coöperative now."

Smiley: "Are you putting the social gospel into the church?"

Kagawa: "No, not the social gospel. It is the blood of Jesus."

Smiley: "That is service. But why did not the churches coöperate before?"

Kagawa: "Because I am a socialist. Even today they are not ready. Your Osaka Congregational Church has never coöperated with me."

MISSIONARIES SHOULD NOT BE WITHDRAWN

The conversation then drifted to the subject of missionaries. Kagawa was asked if it would be easier for Japanese Christians if the missionaries were withdrawn. "Impossible," he said at once. He made it clear that there was an undesirable type of missionary to be sure, but that if we would send "such as Dr. Learned, a great scholar, and the C. M. S. missionaries" the Japanese would approve. He had no hesitation in calling for missionaries who could be and live "like Christ." He mentioned an "old lady" who lived over forty years in Tanaba, Wakayama. People wept, he said, when she left. The church was prosperous so long as she was there, while now only seven or eight attend. The influence of such a missionary was due partly to her character and partly to her being completely identified with the Japanese people; she had gotten rid of her "nationalism."

Smiley: "Then it is the personality of the missionary that counts most. You want personality and character."

Kagawa: "We want the Holy Spirit."

WANTED: MISSIONARIES FOR FARMERS AND FISHERMEN

Smiley: "Do you want missionaries for social work?"

Kagawa: "Look at the work of Moran and Cary in Osaka. It is great!"

Smiley: "Student centers?"

Kagawa: (With little enthusiasm) "Very good. But please go ahead and campaign for farmers and fishermen."

Smiley: "What should missionaries do among such groups?"

Kagawa: "Start mutual aid societies, coöperatives and the coöperative internationale." It was easy to see that he was most concerned with the need of missionaries in rural work. In such work they would have unlimited opportunity.

"We have only 160,000 Christians," he said, "and 12,000 villages practically unevangelized, and the city churches lack the courage to evangelize country districts."

Miss Smiley doubted if missionaries could go into the country sections to work. Kagawa was sure they could. They could go anywhere and become real leaders, like Dr. Norman of the United Church of Canada who "is greater than the Governor of the prefecture he works in." The language would be no barrier to the earnest missionary any more than it is to Dr. Norman.

Smiley: "Should missionaries work for factory girls?"

Kagawa: "If they go the American way it will be very difficult, for America is capitalistic. But if they carry the Danish and British system the Japanese will welcome them."

After a pause, Kagawa continued: "You have two kinds of missionaries—the modern, so-called, and the old-time missionary. The old-timer was the best but he was a little bit individualistic. He was an employer and therefore the class struggle came up on relationships between Japanese and missionary workers. Where the missionary stands as an employer he offends the Japanese workers. But it is quite different in your Board. The American Board is most generous."

Smiley: "Do modern missionaries offend?"

Kagawa: "Some of them dance and some women missionaries smoke. That offends. It is a small thing, but—! The old Japanese custom was to smoke, but we received Christianity and purity, and smoking offends purity."

SITUATION IN JAPAN URGENT

Kagawa then turned to the urgency of the situation in Japan.

"If we organize or mobilize missionaries and Japanese pastors right now it will be very easy to get Christian culture all over Japan. But we are too lazy. I was talking to Mr. Ozaki about the 150 pastors of the Tokyo churches who want to have some sort of party after June 4. The busiest person is myself. I have scant time for sleep. I cannot stop to attend a party. The social condition is so acute in Japan now that it is like a flood swelling over the bank. The people will welcome any person or group that will help.

"Last night the Educational Society of Japan asked me to give lectures for twelve days to the teachers of primary schools and middle schools of all Japan. And yet I am a socialist! They want to use me as a defense wall against communism be-

cause I am an idealist. The Government cannot hold without the help of religious workers.''

PROVIDE BETTER AND CHEAPER LITERATURE

Another bit of the *Christian Century* editorial was here introduced:

> The output of Christian literature falls next to nothing, and such material as is produced is colorless and anaemic, marked by an excess of caution which condemns it from birth.

After quoting this Miss Smiley asked, ''Is this a fair statement about the production of Christian literature?''

Kagawa: ''Yes, it is just at the minimum.''

Smiley: ''Do you feel that Jorgenson's literature is meeting the need?''

Kagawa: ''Too dear, as is that of the Christian Literature Society. My level is all the time the Young Men's Associations and the Young Women's Associations—the five million organized young people in the country districts.

''The old problem of theological speculation does not arouse interest now in Japan. They want real religious belief, real fire, real earnestness, real religious experience, real Holy Spirit.

''Seventy years ago we had two schools of Confucianism in Japan. One was the Expository School, the Shushigakuha. The men of this school were all the time expounding and expounding. The other was the Realizationist School, and the reformation of Japan at the beginning of the modern era came through this school.

''Similarly, among the missionaries we have had two schools. The Lincoln type, or realizationist missionary, came first; but afterwards there came an expository type and started theological seminaries everywhere. The present set of pastors are products of these theological seminaries and so are of no use in the present situation. What is needed is a realizationist school of community organizers.''

Smiley: ''The young men of Japan. What is their religious thought?''

Kagawa: ''Monotheistic and idealistic at the bottom and nationalistic on the surface. Japanese young men can never be materialistic. Pratt's interpretation in his *Pilgrimage of Buddhism* is good. He puts Japan next to India for the meditative side. As for our Christian Literature Movement it is pietistic. It does not touch modernism or fundamentalism.''

CHRISTIANITY, NOT BUDDHISM, INSPIRES PURITY

An interesting discussion of Buddhism then took place, following Miss Smiley's question, ''Is Buddhism getting the youth of Japan?'' and Kagawa's strong assertion that it was not.

Kagawa: ''If Buddhism gets influence it will be Christian Buddhism, Buddhist in philosophy but Christian in practice.''

Smiley: ''What should be the attitude of Christians toward such Buddhism?''

Kagawa: ''Clear-cut practice of the Cross of Jesus. Not speculation but realization of the Cross in life.''

Smiley: ''Some Americans will ask, 'Why is Christian Buddhism not enough?' ''

Kagawa: ''Gnosticism is not enough. Christian Buddhism is Gnosticism. Pagan revivals come everywhere with the syncretism of pagan cults with Christianity. But we must have a *real* Christ.

''We *must* have Christianity in Japan, in order to have a clear idea of sexual purity. Buddhism does not give that. Buddhism has the monastery spirit about possessions, and so they don't like to go against the brothels. Buddhism is pantheistic and so has no emphasis on conscience, so goes hand in hand with the owners of the brothels.''

Smiley: ''Do you have to compromise with Buddhism?''

Kagawa: ''I cannot compromise with them. I like them if they live like Gautama. But if they have a Buddhist shrine inside a house of prostitution I must attack them.

''In modernistic Christianity you have too low an idea of Christianity. You don't recognize the real evolution of religion with the spirit of Christ standing on the topmost pinnacle. As Colossians tells us, Christ is the head of the body. He is the top of the conscience of the world.''

CHRISTIANITY MEANS MONOGAMY

The conversation swung to the contributions that Christianity has made to Japan.

Kagawa: ''Eddy said the other day when we were talking of these things, 'Now I understand the need of Christianity in Japan. Buddhism goes with polygamy and Christianity with monogamy.' That is the reason I, Kagawa, became a Christian.''

Smiley: ''Then that is one great contribution of Christianity to Japan.''

Kagawa: ''Not only one, but 90 per cent.''

Smiley: ''What are other contributions?''

Kagawa: ''Oh so many!

''(2) The decrease of the divorce rate.

''(3) Emancipation of the Eta [an outcast group].

''(4) Uplift of women and children.

''(5) Respect for workingmen. That is a great thing. About ten years ago laborers were looked down on. They could not say 'I am a laborer.' Now it is so different.

(Continued on page 367)

THE DOCTOR'LL SEE YOU NOW

A Course of Seventeen Treatments without Charge

BABIES! BABIES! LITTLE BLACK BABIES! BABIES GALORE!

"We are having such lovely baby clinics at Doornfontein and Alexandra Township. Of course, when I returned from Natal last October I found that many of my babies had grown up. Little Bekitemba, instead of coming on his mother's back, now walks in on his own two sturdy feet, and solemnly hands me his weight card. Then, like the model baby he is, he proceeds to strip himself—though he has a weakness for forgetting his shoes—and steps onto the *adult* scale with the greatest importance.

"The twins, Nancy and Jeremiah, bring their roly-poly brother every Saturday morning. Jacob and Esau have become the black sheep of our flock, for their mother is too busy brewing the deadly *skokian* to bring her babies. It makes my heart ache! Little brown Venus, whom I left as a very wee baby in arms, is very faithful. Her five brothers and sisters all died at birth, and then her mother came to us for treatment. So when Venus came to her she had a better inheritance, and today is the very life of her adoring parents.

"Naturally, there are constant additions to our baby ranks—Fire and Hailstone are among the latest—so that our revised roll now numbers over four hundred. At Christmas time we had a most wonderful party—that is now ancient history, but I want you friends who made it possible to know what joy you gave to fully a hundred mothers and two hundred babies at that time. I tried my best to get snaps of some of the babies hugging dolls or nice, fat, stuffed animals, but it was like taking a time exposure of an eel!

"The work of our medical, school, and baby clinics really only begins at the clinics proper. Every morning in the week one may see our two native nurses, neatly clad in gray-blue uniforms, with white collars and cuffs, starting off, bag in hand, for the 'district,' where they are missionaries for better babies, clean homes, and Christian lives. These nurses show a fine spirit of service and self-sacrifice, which speaks louder than any words of the love of the Master in their hearts. They made over 2,000 calls in homes last year. One friend in the U.S.A. is giving $400 a year towards the support of these nurses."

Ruth C. Cowles, R.N., Johannesburg.

"Hold on to Me, Nkosazana Cowles!"

HIP! HIP! HOORAY!! FOR THE WAI X-RAY!

"This is a great week for us here in the Wai Hospital. Our X-ray apparatus is all installed! It wouldn't be easy for medical people at home to realize the thrill that could be gotten out of such a thing, when practically all of them have been brought up on X-rays and know them as daily diet like grapefruit or grapenuts!

"But with us off here, where we have done hundreds and hundreds of abdominal operations, and surgery of all kinds for years without any such help—and have labored for years to get it—and have even had the money for it for over one year—it surely does stand out as a big event!

"Sunday while we were at church a big moving-van-like truck drew up at the hospital, piled high with some fifteen or twenty cases of X-ray apparatus. In another car came an American Sahib with his personal outfit. It has been a very busy place over at the end of the Brewer Hospital, with Mr. S. and some of his workmen and the engineer of the generating plant all on the job. The American, a young fellow, working like an American, wielding the nail-puller himself instead of calling for a cooley to do it!

"The X-ray men have gone now, and we have taken our first pictures alone. The patients, naturally, are deeply interested in it all, and *we* are like little boys with a new toy!"

Lester H. Beals, M.D.

HELP HOUSE

"As medical work this is scarcely worth reporting. As an experiment, it is worthy of consideration. For us, at least, it must be the right thing to do, for there has been no choice about it. I have been led along, reluctant, and uttering cries of despair at intervals: for I have not much strength or endurance left.

"With no such expectation on my part, the Sivaganga Red Cross offered to pay the rent of the Sahaya Virdu (Help House) as a Maternity Center and to meet such expenses as should be beyond us. The veranda constitutes a Baby Welfare Center, and the women's meetings are held in the front rooms. The back rooms are for the maternity cases and Dr. Alice Moses, graduate of Vellore Medical College, lives upstairs. Our nurse (one of my own Birds-nest girls) and our practical nurse were sent to us by circumstances, quite unsought.

"Dr. Alice is specially interested in village touring and has had experience in it. Now we want to visit certain villages regularly, say once a fortnight, to give medicine and to evangelize. We have lantern slides for use if ever the old lantern deigns to work. The Bible woman and the practical nurse both want to be trained in midwifery. There are a good many Bible women who could finance their own work if given a year of training in midwifery."
Harriet Parker Vaughan, M.D., of Manamadura.

BELIEVE ME! I HAVE BEEN GOING SOME!

"I *said* so much last year that I have felt it would take a mighty lot of living and working to come up to the many words. And believe me, I have been going some! The very busiest year of all, and so encouraging in every way! A great staff of associates; a wonderful stream of people seeking our help and so appreciative; wards full as never before; opposition breaking down among the local doctors—we now have five of them on our courtesy staff.

"Oh it's great!

Miss Stone Dr. Haas Miss Hotson

"And we have been moving on towards the other plans of the Convalescent Center and Mountain Solarium as fast as our strength would allow. Our hospital is right in the poor and factory district where it can serve the most deserving. While we are close to the people, our location is very bad for the convalescent as the air is dusty and polluted: we feel an imperative need for a center outside the city to which we may take our feeble and undernourished children of the clinics and the convalescents of the wards. We would haul them out in the morning and return them at night.

"Miss Stone, who came out with me as a volunteer, is so interested that she will give another year also and maybe a third. She took entire charge of the Physio-therapy Department and has done a wonderful service there. Loyal to the last minute in her work, and with personality, she has made a host of friends among the Turkish people.

"My! but we have a wonderful staff now, and I feel so blessed!"

Cyril H. Haas, M.D., Adana, Turkey.

THE LONDON POSTMAN AMONG THE LEPERS

"Mr. Francis Cardinal, giver of the Fletcher-Cardinal Ward* in our Dayapuram (City of Mercy) Asylum, set himself the task of raising money for 'another ward in three years.' Now, after two years, he is back with money for *two* wards. He has come to be known in many countries as the 'London Postman among the Lepers.'

"He laid the cornerstone of the Emily G. l'Anson Ward, named after a lady in England who has given him very great encouragement and support. He also laid the cornerstone of the Union of Postal Workers (Britain) Ward, the funds for which were given by his fellow-postmen. Mr. I. D. Narayana Iyer, the Superintendent of Post Offices in this part of India, presided on this occasion, and at the close opened a fund for an Indian Postal Workers Ward, heading the same with a personal subscription.

"Later, Mr. Cardinal was invited to Madura to address a gathering of postmen there, and there are grounds for hope that this speech will result in still another ward for the Asylum. The Fletcher-Cardinal Ward, designed for a maximum of twelve patients, is today accommodating sixteen. Given permission to admit patients up to 300, we are now, all too soon, once more compelled to turn applicants away."

C. Stanley Vaughan, Superintendent of Manamadura Leper Asylum.

*See Madura Chit Chat in the November, 1929, issue.

Drs. Tang and Lewis
in the Ruins

ALL THOSE SMASHED WINDOWS!

"Vast numbers of soldiers nearly finished the Whitney Hospital—which had been closed for two years—when they took it over as a barracks in 1924 and 1925. Some eighty-four panes of glass were lost. Finally the Chinese asked a doctor who had been a student under Dr. Henry T. Whitney (who had bought the building and moved it to its present site before he left China in 1918) to come in and occupy the hospital and this effectively kept the soldiers out.

"I came to Ingtai in the fall of 1928. The next year Dr. Tang and I set out to put the hospital in shape. We have kept a carpenter busy repairing for us; he has also made us fifteen sets of beds, bedside tables, and stools, all of soft pine to keep down expense—beds at $1.20, stools at 24 cents each! Our next job is floor repair and painting and relaying the roof. Our equipment at present is all borrowed from Foochow.

"Country work has a great appeal for me, also the need here. Our district has a population of 3,000,000, and there is no other hospital within a two days' trip from us. I wish we could start another school like the former Union Medical School at Foochow. A most modest affair, it did, and though dead is now doing, its bit in directing the drift toward Western medicine. Its graduates are the only trained medical material to be found anywhere hereabouts, other than the men who have studied in foreign countries."

Neil H. Lewis, M.D.

AN AMERICAN FRIEND OFFERS TO BUILD A WHOLE OPERATING SUITE

"Our brightest day this year was that on which a friend, on merely hearing of our story and before any appeal could be made, volunteered to erect the entire operating suite in the new building of the Albert Victor Hospital at a cost of $6,000 in memory of one of the members of his family.

"The campaign for raising money in India for this new hospital building is perhaps the brightest part of our report from India. Assigned $30,000 as its share of the $105,000 needed, the Indian committee set as its goal an even hundred thousand rupees, or $36,500. It then proceeded to raise $17,000 to date and the end is not yet. Certainly this is an indication of the appreciation of our work by the people and of the well-to-do Indians' feeling of responsibility for the carrying on of the institution. In this country we are still trailing India with about $16,000 in cash and pledges. The cut of 10 per cent in our appropriation of $1,100 for the work of the hospital (all the work of the Mission was thus cut) has been made up by the members of the Eliot-Union Church of Lowell."

Edward W. Wilder, M.D., of Madura.

"YOU ARE NEXT TO GOD"

"The Tamil women are cheery and friendly and very grateful for what is done for them. As they leave the hospital they often say, 'You are next to God—you have saved my life.' To be sure, they do not always obey orders, but perhaps that is not to be expected. The doctor says, 'Nothing but liquids for a week,' but to the relative who has come to be with the patient this seems sheer nonsense. Doesn't the doctor know that when people are ill they need plenty of good food? So when the nurse is out of the way some appetizing curry is produced!

"Lately we have had an old woman in the hospital who is a great-great-grandmother. Because of her age she is very much the head of her family, and held in great respect by its members; more than forty of whom came with her! When she left she assured me that I had been her mother! What then does that make me?

"In the afternoon both Bible women sit by one patient after another in the wards, teaching them verses, telling stories and singing to them. Those who have to stay a long time are taught to read."

Isabella M. Roberts, M.D.

Patients at Dispensary Entrance,
Woman's Hospital

ON THE FRONTIER

"The Fenchow Hospital's position is somewhat unique. It is a frontier institution with a vast hinterland to the west untouched by any other medical influence. It is setting standards for virgin territory.

"One of our student nurses is from a city in Shensi, seven days' journey from Fenchow. She plans to take post-graduate work in obstetrical nursing later on. There is not a single hospital for women in the whole northern half of that vast province, so we are expecting her to do pioneer work when she leaves here. The suffering of women and children in those cities is unspeakable. Two graduates are working in cities on the Yellow River where there are no hospitals and only small dispensaries for the caring for all who are in trouble.

Miss Kellogg and Baby Patient

"In a baby of three years we have identified our first case of keratomalacia [softening of the cornea]. About two weeks before entry, ulceration of both corneas developed and progressed rapidly. In the past the child's diet had been markedly deficient in vitamins: the eyes cleared up like magic on a diet that included codliver oil, milk and green vegetables; he returned home with practically normal vision."

Jean A. Curran, M.D., and Gertrude Kellogg, R.N.

SHAOWU ON THE MEDICAL MAP

"Here we are with a splendid start, in the midst of an undivided territory as large as two or three Massachusetts, with more than 2,000,000 Chinese looking to us for Western medical service. I venture that no Christian community in all China has done more, considering its size and isolation, than Shaowu for the medical good of China.

"More than thirty of our Loh Teh [Elizabeth Sheldon Lombard School] girls are or have been engaged in work as doctors or nurses. The key man holding an important position in Hupeh is a doctor who started as a boy in our Han Mei School. More than ten other Han Mei students, less well trained medically, are engaged now in the practice of some form of medicine. Dr. Judd's few years here have fired not a few boys with an ambition to study medicine.

"As communications develop and really put Shaowu on the present-day map, the Shaowu Mission Hospital will not only be serving its immediate community, but will be putting Christian healing into a wide, almost unlimited region."

Charles L. Storrs.

CRIPPLED BABIES!!

"Children are the chief sufferers from the results of the prevailing ignorance of their proper care and treatment, especially the babies, who are highly susceptible to malaria, which is continually working havoc with them. Infections are also very common among the children, especially of the feet, owing to the pernicious activity of the jigger.

"Not infrequently permanent deformity and crippling result from neglect or improper treatment. Crippled children are fairly common and unfortunately they are not always the objects of tender care. Two small crippled boys were brought to the Dispensary in a state of poor nutrition. When I asked who was responsible for them I was answered that no one was prepared to be responsible for them any longer!"

Henry S. Hollenbeck, M.D., Sachikela, West Africa

GETTING NEXT

"My Bagobo boy has come home from the Bible School at Silliman and I am going to leave the hospital work more and more in the hands of my Filipino doctors and spend more of my time up in the hill country among the non-Christians. My Bagobo can tell them about Christ and I can perhaps help in a small way those that are sick. In this way we will open the country for the preaching missionary if one ever gets down this way."

Herbert C. Brokenshire, M.D., who in four years as head of the Mission Hospital, Davao, P. I., has erected a new hospital building out of receipts, started an endowment fund, and given to the Cagayan Hospital and to the evangelistic work. Yet he charges the rich no more than the poor and there is universal approval of his prices.

MOB PSYCHOLOGY IN TALAS

"The only way I can get a vacation is to actually leave Talas, or there is no peace at all. A sort of mob psychology has infected this place so that everyone for miles around has to come to the clinic. Father's name is the only explanation for this remarkable growth in half a year. It is a name to conjure with in this region. His reputation is that of a miracle worker, and as his son I have an opportunity that perhaps has no equal. With a little more in the way of equipment and a better staff this opportunity can be met.

"We only want a hospital of twenty beds, so our desire for a new building is not to enlarge the work so much as to care better for our patients. Our rooms are small and working conditions very crowded."

Wilson F. Dodd, M.D.

"ONE UP" TO THE AMERICAN HOSPITAL, ISTANBUL

"The longer I remain here the more I am convinced of the very great value of this institution to all the American medical work in Turkey. We have recently sent one of our Turkish graduate nurses to work with Dr. Dodd at the Talas Hospital. Letters from there indicate that they are much pleased with her.

"One of our nurses has for a number of years been in charge of the Municipal Babies' Home in Smyrna, and has done a very fine piece of work. Another of our recent graduates has been appointed to a hospital in Diarbekir, and is leaving for that city very soon. The hospital at Aintab is asking us to furnish them with one of our graduates also, so that at last I begin to feel that the efforts of the past few years are bearing fruit in valuable service along the line of nursing in the interior of Turkey. In past years our graduates have largely gotten into the work in Bulgaria and Greece, and we have several in North Africa and some in South America."

Lorrin A. Shepard, M.D.

Dr. and Mrs. Nute, Dr. Shepard

"Swat the Fly!" Urges the Public Health Nurse.

WE ARE ALL IN A FLUTTER

"We are all in a flutter over the second public health nurse we are adding to our field. He is a dear boy trained in our own hospital, and last fall and winter went to Peking to study honest-to-goodness public health work, the first course ever given. The magistrate, chief of police, and the supervisor of schools in the county are all interested, and we are going to revive the Public Health Society that once flourished here. Our first P. H. nurse will keep on with the program he has carried out for the past four years: lectures, inoculations, vaccinations, all through our country field. Credit is due Atzie for starting the work. She had had a year of experience in visiting nurses' association work in Chicago before coming here. With our two nurses, the only ones in the province, we ought to see results.

"Another thing I find to be happy about is that we have a Chinese superintendent of men nurses; he is one of our own nurses and very capable. Soon we are letting him go to Peking Union Medical College for post-graduate work. It makes me happy to see my boys make good! I have still another man nurse studying pharmacy at Shantung Christian University, and still another learning to be a laboratory technician. They all plan to come back and help us. Isn't that building for the future?"

Helen Dizney, R.N., of Taiku.

SHE WEPT WITH GRATITUDE

"Mrs. Chang, an active middle-aged woman in a small Chinese village, became blind eight years ago. When found by our country nurse she was a miserable, suffering, blind cripple.

MRS. CHANG

"Friends paid for the eighty mile trip to the Tungchow Hospital. It was found that she had cataracts in both eyes, osteomyelitis of one ankle, and other troubles. Of course she could not see at all and everything was very strange. But, with the love and care of the nurse, she soon became accustomed to the new environment, and was willing to do anything if there might be a chance of getting well again.

"We removed the cataracts one at a time, waiting till the first eye was entirely well before operating on the second, because they were not uncomplicated cataracts. She saw with two eyes for the first time when the bandage was removed on Christmas morning.

"We wish that those who so generously support the work of the American Board might have seen the joy which shone on her face as she pointed out things in the room which she could see. With the glasses which we have given her she can now see Chinese characters of large size. Then we removed the dead bone in her ankle.

"One day she was found weeping, overcome with gratitude for the loving care given by the nurses.

" 'You are doing so much for me, and I have no way of repaying!' she said.

"She left the hospital well and happy. We have received very grateful letters from her, and our evangelists tell us that because of her the whole village from which she comes is now interested in Christianity."

Edward F. Parsons, M.D.

ANY MORE TWINS AT BRIDGMAN MEMORIAL?*

"We cannot produce as many *twins* as last year, although one month we had four pairs in three weeks; unfortunately our names ran out. Except for the first pair, Damon and Pythias, we had to resort to plain Mary and Martha, John and James.

"Many of our cases are abnormal, coming in after the mother has been in labor for days, worked over by some ignorant colored midwife, so-called. Ambulances often bring in girls picked up in some corner of the slums, poor waifs who have no one responsible for them, destitute of any provision for the baby. We are still gratefully using Vermont layettes and Massachusetts blankets.

"One crippled mother, who has used crutches for years, went home last week. She was radiant over a lovely little girl, her first living child since 1914. At Christmas we had a blind woman, whose little one lived two days, then slipped away from an inherited weakness. But Matilda said it was *heavenly* to have a baby in her arms for even two days. Many mothers go out with the first living child out of six, seven, even eight—can't you see their blissful faces?"

Clara Davis Bridgman, Johannesburg, Natal.

"OUCH!!" A WITCH DOCTOR'S REMEDY—RED-HOT IRON

*Last year Romulus and Remus, Castor and Pollux, Romeo and Juliet, Dante and Beatrice, made their début in the Bridgman Memorial Hospital, Johannesburg.

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

A PAGE OF MISSION HISTORY

By REV. A. D. WOODWORTH, D.D.

[NOTE: *At the first meeting of the united Congregational and Christian Mission in Japan, held at Arima, May 28, 1930, Dr. Woodworth of the Christian Mission read the following paper which is printed by request. Because of the historical value of both the paper and the meeting at which it was read, we are sure it will be of interest to all our readers.* EDITOR.]

IN the days of my boyhood there still lingered among the denominations remnants of the great conflicts which the doughty champions of truth used to prove their own orthodoxy and the heterodoxy of their neighbors. The debates on eternal punishment, infant baptism, immersion, and the futility of creeds and denominations were quite the common thing. My old home, which was a preacher's home, was often visited by one of our church leaders in these debates in which he greatly delighted. Of course some of these debates led to such bitterness that denominations were rent in sunder, leading to the formation of new bodies which did not call themselves denominations, but were made so by the logic of events. As you know, I was born into one of these denominations, but under other surroundings I might as well have been a Methodist, a Lutheran or a Mormon.

Of the early men of the Church who stood on a platform which made Christian Character the basis of fellowship, there were many who were unlettered. Not a few of them taught that the preacher needed no education, and should preach the gospel without pay.

Thus it happend when our church awoke from its long sleep and proposed to send a missionary to a foreign land, there was not a single volunteer in sight. Under the circumstances an advertisement was put in the *Herald of Gospel Liberty,* and was answered by a man of North Carolina named David F. Jones. This man proposed to come to Japan for two hundred dollars a year. He knew nothing of Japan, but the secretary who sent him out was equally ignorant of the land. The salary of Brother Jones was increased, but the salary of the mission secretary was little better.

Brother Jones desired to be sent to the neediest place in the Empire and soon found his way to Ishinomaki, not far from the city of Sendai. He was one of the most indefatigable missionaries that ever came to Japan. He preached nearly every night himself and so arranged the schedules of his helpers as to place each one at some point five nights in the week, giving them two nights for rest. As the rents in those days were only one or two dollars a month, and Brother Jones took the cheapest hotels where a night's lodging cost from twenty to thirty cents, he was able with little money to cover a large territory. So there was hardly a village or hamlet in that whole region which he did not touch. He built a church at Ishinomaki for $225 and that included the price of the land. He built a parsonage for $75 and these buildings were not so bad.

But this good brother had his limitations. He was an autocrat and would allow no gatherings of his preachers lest they should plot against his authority. He expurgated the *Herald of Gospel Liberty* before passing it on to his English reading helpers lest they should be led astray by false doctrine. He was a Cockney born, putting an "h" where it should not be and leaving it off where it ought to be. When things did not go right, he said, "We must halter them." He could never make the slight distinction between the words for charcoal and sin. In consequence he was always telling the Japanese if they did not get rid of their bad charcoal, they would go somewhere.

But this man, in spite of any weaknesses he may have had, practically set the bounds of our mission. I think only six places have been opened which he did not begin.

His faith in the verbal inspiration of the English version of the Bible was unique. But he made converts and baptized them meticulously by immersion, any other kind being absolutely worthless. It may be seen that he was obsessed with the absolute correctness of his orthodoxy, a failing to which some of the rest of us might plead guilty. So when I came to Japan six years after he came, and had views somewhat different from his concerning the verbal inspiration of the English version, he felt a call to go to China where he had always wanted to

work. He went, and became a colporteur for the American Bible Society under Dr. Hykes. There was no end to his zeal and activity. As to the language, he could do no more than show the book and tell the price. As the book was large and the price cheap, the Chinaman conceived the idea that he might sell it again at a profit and bought it. Dr. Hykes admitted to me, when I chaffed him about it, that that was the true psychology of the Chinese mind at that time.

I was in the home of Brother Jones in Shanghai when his wife Amelia was in good health. Later she failed in health and returned to America, seeking recovery. As she did not improve, and realizing that the end of life was not far off, she returned to China to be with her husband at the final parting. She died, but Brother Jones was far out in the interior, his location unknown, so that no means of communication could reach him. In consequence he did not know of her death until six weeks after the sad event occurred. Brother Jones had become a Plymouth Brother in Shanghai. As there was another family of the same faith in the city, the missionaries thought this family might desire to give Sister Jones a Plymouth Brother funeral. But when the head of the house was approached in regard to the matter, he strongly affirmed that the views of Brother Jones in regard to the Bible were all wrong and he would have nothing to do with the burial. So the missionaries buried her the best they could.

Brother Jones left China and worked on the docks of San Francisco to make a living. Mrs. Woodworth and I visited them twice as we passed through that city, for he had married his first wife's sister. But he was still a preacher. When I proposed to go with him to one of his meetings, he demurred fearing lest some heresy should creep into the flock.

Whatever his weaknesses, there is no doubt but he was a spirit-filled man. Judging by the deep religious impression he made on the Japanese, I would count the short six years in Japan as years of remarkable results. If a man is a blazing torch for righteousness, he is bound to set something on fire. He was a little man, insignificant in personal appearance, but he was burning and shining. If he made mistakes, he never denied his Lord, and never wanted to call down fire from heaven to burn up a town. One is reminded of the humbling, yet inspiring passage in I Cor. 2: "For ye see your calling, brethren, how that not many wise men after the flesh, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the earth to confound the mighty; and base things of the world and things that are despised, hath God chosen, yea, and things that are not, to bring to naught the things that are. That no flesh should glory in his presence."

If all the missionaries who have come to this land had been of the Jones type, having his authority and financial conditions being the same, I suspect there is not a town in Japan which would not have heard the gospel story. Fortunately or unfortunately, we are not like him and are glad we are not, but he is an example of what a man may do who has a limitless faith and zeal for preaching Christ and His gospel. Sometimes when my own zeal has seemed to flag, the thought of Brother Jones has come as a rebuke.

The Japanese say that all the missionaries are ordinary men. Be it so. It is largely through the influence of such people as we that there has come forward the army of noble and earnest Japanese pastors who so ably preach Christ and His great salvation.

Two years ago it was my privilege to hear an address by Dr. William Elliot Griffith who, about fifty years before that time, had been in Japan. He tells how Dr. Hepburn, the first medical doctor to Japan, had left a practice of $13,000 a year to receive one thousand as a missionary; how he used to see the heads of a hundred people set up on poles as a warning to evil doers; how all the faces of the adults were scarred by smallpox; how the mothers brought their babies, sightless because of smallpox, to Dr. Hepburn in the hope that he might restore their sight; how at that time no one wanted to risk his life by becoming a Christian when the edict against Christians was in full force; how there was not a Christian nor a doctor, nor a school in the land. But after fifty years he comes again and finds great Christian schools, great independent churches, the Christian religion with its 300,000 members put on an equality with Buddhism with its sixty millions adherents. And besides these the great Japanese leaders who would be a credit to any church in any land. So it was he who said that if a magician had waved his magic wand over this fair land during this period of half a century, the results could not have been more wonderful.

And is it not still true as it was of old when the disciples went everywhere preaching the Word, the Lord working with them and confirming the Word with signs that followed? This is the high honor which we have that the Lord Who has made us coworkers with Himself, is saying to us as He did to Paul at Corinth: "Be not afraid, but speak FOR I AM WITH THEE AND NO MAN SHALL SET UPON THEE TO HURT."

THIS IS STATION A B C F M

DOROTHY P. CUSHING ANNOUNCING

THE HSUEHS OF FOOCHOW

Young Donald and Catherine Hsueh of Foochow, China, are struggling with the same disappointments and problems that faced American missionaries before work at Foochow College was turned over to the care of the Chinese. As much devotion and consecration and loyalty is now being put into the school by the Hsuehs, insists Mrs. Robert W. McClure, as was ever invested by the foreigners when the work rested entirely upon their shoulders. "This is our hope for China," Mrs. McClure adds, "the devotion and loyalty these young people feel for their tasks. We stand behind them—not as the power behind the throne, not as graspers of the money bag—but as friends and counselors. . . . These young leaders are throwing themselves with complete abandon into the cause of Christian education for China."

150,000 COPIES SOLD IN TEN WEEKS

A record in "best sellers" has been made by Toyohiko Kagawa's new book, *New Life through God.* Kagawa, says Rev. Charles M. Warren of Miyazaki, is the greatest single Christian force in that country today. Warren, who has had signal success in portable movie shows, asked Dr. Kagawa to write a tract on the Prodigal Son which he might use with his explanation of the film based on that story. Kagawa agreed and now this booklet can be handed out to the audiences with the impressive statement, "Dr. Kagawa wrote this, at my special request, for YOU."

WITHIN SOUND OF THE SEA

Where thirteen years ago there was one church and two other regular meeting places, there are now thirty-six churches and chapels in that same section of North Mindanao, Philippine Islands, running along the seashore and extending ten miles inland among the foothills. In 1917 there were two high schools—today there are eleven provincial and private high schools. The work of the church congregations is closely associated, therefore, with students, who, the missionaries report, were never more approachable than today.

HELEN KELLER REMEMBERS SCHOOL IN TURKEY

A beautiful autographed photograph of herself has been sent to the American School for Girls in Adana, Turkey, by Miss Helen Keller, and with it a copy of her book, "Mid Stream." It all came about because a friend of Miss Keller's discovered that Miss Helen H. Small of Yarmouth, Maine, a teacher in the American School, had been using "The Life of Helen Keller" in one of her ethics classes.

VIOLET SIBUSISIWE MAKANYA GOES HOME

After three years of studying in America, Violet Sibusisiwe Makanya, Inanda Seminary girl who has been making a tremendous impression upon her American audiences during her stay in this country, started back to her African home on June 11. "During these three years I have had many new and interesting experiences," says Miss Makanya. "While studying, I have spoken in several parts of the country before school and church groups. I have been very much impressed by the democratic spirit shown in the colleges between professors and students. I have come in contact with many fine Christian personalities that have renewed my confidence in myself and in the value of my work. I am returning to my country with a broader vision of my work and with tremendous eagerness to try out with the young people some of the educational methods which I have become acquainted with during my stay in America. I hope that our work in South Africa will be a means of promoting a friendlier international spirit linking up the young people of America with the young people of South Africa."

BROTHERS UNDER THE SKIN

It is no easier for an African headman to become a Christian than for a popular club man in America, says John S. Marsh of Mt. Silinda, East Africa Mission. He was thinking particularly of Muzite, leader of his people in the village of the same name. "I believe what you teach," said Muzite, "and I want my children to become Christians—but for me . . ." Muzite was wistful, but could not go all the way. He urged the children to accept the Christian invitation of Kuboya, the native evangelist. "Do not be afraid," he said to them, "why do you go to school?" When the adults who desired prayer were asked to stand, Muzite arose with them. Then he said, "Mfundisi, we all want to be taught the way of God." When the people had slipped away into the darkness, Marsh and young missionary Wathen L. Kincheloe turned their faces toward the setting crescent moon and thanked God for the evening's work—but they wanted Muzite too.

"WE ARE MOVED TO WONDER . . ."

And after reading this you will join Rev. Gladwyn M. Childs, Secretary of the West Central Africa Mission, in wondering. Childs presents a report of progress that certainly lives up to the name, for with the economic situation of the natives growing steadily worse, with greater responsibilities, both financial and administrative, being laid upon the native Christian church there, there has been a steady increase in native contributions. In 1924 native contributions were $644.43; in 1929 they amounted to $2,564.50. Could labor given, as well as money, be registered, an even greater increase would be shown. Considering the background of continued economic distress, Mr. Childs reports that the missionaries are "moved to wonder what would happen if the Christians of America should show their zeal in like proportion."

FURTHER WORD CONCERNING MR. KEITHAHN

Further word concerning the expulsion from India of Rev. Ralph R. Keithahn of the Madura Mission of the American Board, reported by cable, came in letters to the Board from Mr. Keithahn himself and from Dr. James J. Banninga, secretary of the Mission.

These letters, confirming the first dispatch that the Government, through the Collector of the Madura District, compelled his withdrawal for political reasons, make clear that he was not "expelled" by the Mission but resigned therefrom to save it embarrassment; and that he at once took steps to depart from the country in accordance with the Collector's request that he should leave quietly.

There was no charge against him of sedition or of fomenting rebellion; his honesty and sincerity of purpose were admitted. The Government felt that he had not strictly adhered to the attitude of neutrality required of foreigners in the land, and particularly stressed in times of political disturbance. He had associated with members of the Congress party, had attended Nationalist gatherings, had shown sympathy with Nationalist leaders; thus, it was judged, he had seemed to take sides against the Government.

Mr. Keithahn formally presented his resignation to the American Board, as he said, with deep regret, but with the desire to save the Board also from embarrassment. By vote of the Prudential Committee it was determined to postpone consideration of the resignation pending receipt of fuller information and opportunity for conference directly with Mr. Keithahn. Meanwhile inquiry has been instituted through the India office in London as to just what was the Government action in the case, the grounds on which it was taken, and what it involved.

The American Board is loath to lose from the Madura Mission this able, devoted and influential missionary, whose single-hearted purpose was to serve India and to help both her Government and her people. It trusts that it may be possible to prevent losing him altogether as a missionary of the Board.

TRUSTEE OF HALL ESTATE COMMENDS ANATOLIA COLLEGE

After a visit to Anatolia College, Salonica, Greece, during which time he was able to get a comprehensive view of the school in action, Homer H. Johnson, one of the trustees of the Hall Estate, highly commends not only the plant and scholastic work but the spirit of the student body. "I may say that Anatolia College has the most alert and keenest body of students I have ever seen. They seemed to know what they were there for and appreciated the privilege by attention to their job and alert interest in all the phases of their educational life," Mr. Johnson reports, and adds, "It is most excellent raw material, and I believe the education of these young people cannot help but mean the duplication of the great work of Robert College in that section of the world." The class in political economy which Mr. Johnson attended happened to be discussing the Al Smith campaign. The boys were as acute and interested in their questions on American politics as any body of American boys.

MONEY TALKS

The Government of India has just sanctioned a grant of 152,000 rupees (over $50,000) to be spent in five years upon five Boarding Schools in the Madura Mission of the American Board of Commissioners for Foreign Missions. The Department of Education is one of the divisions of Government which have been committed into Indian hands. The grant, therefore, comes with the assent and approval of Indian officials. This sum is to match a similar amount that has been raised in recent years from American friends of the Mission, and means that at each of these five centers of work where selected boys and girls of promise from all the mission area are gathered for training, there will now be provided cottages for the girls, new dormitories for the boys, sick rooms, manual training sheds and kitchens, besides new school houses; that is, each will be furnished with adequate and well equipped school plants.

The securing of this large grant without qualification, after study of the plans, is particularly gratifying, as it evidences the Government's confidence in and appreciation of mission schools and their work. It is in line with the statements of the Simon Commission in its just published and epochal report, as to the splendid service which missions have rendered to India. That the grant should be made in this turbulent period indicates that the Government regards missionaries and their undertakings as welcome and profitable forces in the land, and as having a growing opportunity.

TREMENDOUS ACHIEVEMENT

When the royal Labor Commission visited Sholapur, India, and the Criminal Tribes Settlement, one member said as he left, "In only one other place in India have we had such a sense of tremendous achievement as in this settlement work—that was in the tea plantations in the south where they have converted great waste places into fertile fields." Sir Murray who is Acting Chairman of the Commission said to William Hazen, "It shows at a glance something attempted, something done."

A LONG JUMP

A long jump geographically, and in other less obvious ways, from the elaborate temple theatrical services and dramatic preaching of Aimee Semple McPherson, California's unique evangelist, and the quiet, unadorned rooms of the American Hospital in Istanbul, Turkey. And Mrs. McPherson has reason to hold in grateful remembrance this house of healing since on her recent trip to the Holy Land her daughter who had injured herself severely on shipboard was saved from death by the skill of Dr. Lorrin Shepard, head of the hospital.

A MISTAKE IN JUDGMENT

"From a mission school, eh?" said a Japanese educational official skeptically when he learned that one of 270 applicants for thirty teaching positions in Toyama Prefecture was a Kobe College graduate, class of 1930. "Did that school ever produce teachers," he mused. But when Miss Hideko Suita passed highest in a mental test, this same official concluded that possibly the mission school might have some able graduates. Miss Suita was given a position as English teacher in one of the girls' high schools.

CAN DR. DODD COME?

"MANY SICK. CAN DR. DODD COME FOR CLINIC ON FRIDAY?" Thus wired the Mayor of Gesi, Turkey, to Paul Nilson of Talas. Every time that Nilson and Dodd, together with Nurse Eddy, had made trips into the villages with medicine chest and stereopticon lectures, Mayor Emin had prepared for them by telephoning to the ten villages under his jurisdiction, and gathering in the sick. But Dr. Dodd could not come that Friday because there were from forty to sixty sick folk crowded into the clinic at Talas.

The return wire was garbled and read, "DR. DODD CAN COME FRIDAY." The next day a man walked fifteen miles from Gesi to report that a big crowd had gathered and waited patiently for the doctor, who had not come. Finally Dr. Dodd planned to rush through his Monday clinic and leave by auto for Gesi. Turkish villages, explains Paul Nilson, are apt to be found at the end of a bumpy road. Some apprehensions were felt back in Talas as to the chances of Dr. Dodd and his party getting back. But they did and in five hours had made the trip and helped at least thirty-five sick villagers. In most of the villages there is neither drug store nor doctor of any kind, and Turkey is a land of villages. The sturdy peasants work hard in their fields to pay their heavy burdens of taxation, spend the long winter in idleness, and suffer from diseases in ignorance, yet in fortitude. It is right, believes Nilson, that more and more missionary zeal should turn toward the villages.

HOW OFTEN DO YOU USE THAT ENCYCLOPEDIA?

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LITTLE THIRTEEN BRINGS LUCK TO FOOCHOW HOSPITAL

The 13th child of a Chinese Christian pastor was left motherless and so, to aid the harassed father, the Kate C. Woodhull Hospital at Foochow agreed to take the baby as a "feeding case." It was not long, however, before the nurses realized what a blessing "Little Thirteen" was, for with him they were able to demonstrate that a baby in China can be fed on cow's milk and not be harmed and that he can grow happily and normally without being carried every minute of the day and fed each time he starts to cry!

PERSONALIA

THE SANDERS BOYS

With Dr. Frank Sanders writing the leading article of this number and Dr. William Sanders being honored in a special way at the Angola Jubilee, we feel justified in introducing here both William and Frank and their brothers when as young missionary pilgrims they landed from Ceylon in 1865. The boys from left to right are Joseph Anthony, Marshall Danforth, Frank Knight, Charles Sylvester and William Henry. They all first saw the light in Ceylon.

Joseph, the eldest, was born July 7, 1852. He graduated from Amherst College in 1878 and from the Medical Department of New York University in 1881. He married in 1888 Cascenda, daughter of Hiram and Jennie (Partch) Calkins of New York City where for many years he practiced medicine. He has been prominent among the doctors of the Clifton Springs Sanitarium for over thirty years, being called there in May, 1900 by Dr. Foster, the founder of that "missionary repair shop." Though he offered himself for medical work abroad, particularly among the Tamils of South India, he was compelled for health reasons to give up the idea of foreign missionary service abroad and to confine himself to missionary service at home. He has literally been busy "repairing missionaries and sending them back"

(Continued on page 364)

(Continued from page 341)

had no occasion to be on the streets at all. As we also took the precaution of laying in extra supplies previously, there was no necessity for our servants to go into the bazaar on the two or three most ominous days. We are thankful that there has been no anti-foreign or anti-Christian demonstration so far.

Daylight, we hoped, would cool fiery heads and hearts, but hostilities continue, mostly in the way of clandestine attacks. Two prominent Hindu pleaders driving home from the law courts were set upon by an ambushed band of ruffianly Mohammedans, and attacked with *lathis* (long heavy sticks). One of them was killed on the spot, and the other one is here in hospital with a fifty-fifty chance of recovery. In revenge, a Mohammedan merchant—from whom I have many a time bought cotton for bandages—was beaten to a pulp as he sat in his little shop serving a customer. And in revenge for that, a Hindu woman, squatting in her own courtyard grinding meal in her little stone hand mill, was stabbed through the heart by a big bearded Mohammedan. Mosques have been polluted; holy carpets have been torn up; priceless copies of the *Koran* have been burnt. On the other hand, Hindu temples and shrines have been desecrated, and many idols have been smashed and thrown out.

As you can see, it is a case of tit for tat. And it would have gone on like this—a vendetta *ad infinitum,* had the Government not acted promptly. A regiment of British Tommies has been imported from Poona; the curfew rings at eight o'clock; and the streets are patrolled. All gatherings of more than four people are forbidden, and no *lathis* may be carried. Most of the shops remain shut, and business is practically at a standstill. There is a sinister undercurrent of activity, and we never know what an hour or a day may bring forth.

XXVII

How good and pleasant a thing is a garden. It is a little haven of rest and refreshment from the heat of the day and the burden of work and the strain of this communal hatred seething around us. Our garden is gay with petunias, dwarf sunflowers, Michaelmas daisies, spider lilies, zephananthus, gallardias; we have hedges of bushy blue and white duranta; and the arches of our veranda are tapestried with pink antigonon, in which perky bulbuls have built their nests. We also have a nightly treat to anticipate in the night-blooming cereus. And on our table we have our own home-grown tomatoes, radishes, cress. Why do such things have an unmistakable flavor when you *know* they come from your own garden?

Everyone is not so fortunate as we are. The Bruntons, for instance, never have any "luck" with their garden. Our "luck" consists largely of a thing and a person. The thing is cartloads of rich brown earth which we buy from a farmer and pile a foot or two deep on the shallow and rocky garden bed. The person is our gardener, who has been Luke's crony for over twenty years. He is an artist at his job—at four dollars a month all told! He treats his plants more gently than he treats his numerous offspring. He caresses or smacks his youngsters unrestrainedly as suits his own erratic mood; but his plants are his spiritual children and bring out all the best that is in him. The garden looks comical with its tiny canopies of ragged burlap stretched on bamboo sticks to shield the young and tender shoots from the midday sun. It took Luke a long time to teach him to water his garden in the early morning and the early evening, and now he can do it no other way. In fact, he has become so regular in his habits that he pays no attention to the weather. I watched him yesterday going his rounds in a deluge of rain, with his watering can in one hand and a tattered umbrella in the other!

Indian servants add to the joy of life. To me there has never been any servant problem so far. Perhaps I have been "lucky" in this, in the same way as Luke has been "lucky" with his garden. My servants and I are such good friends that I can't get rid of them! When I moved over to Luke's

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bungalow, Gopal sat on my veranda weeping for three hours until I promised to take him and Ratan with me. Luke's old cook, who like the gardener has been with him nearly all his days in Kamalapur, agreed to follow Sunny Jim, "his little master," and adores his "little Mudumsahib," as everybody calls Pansy.

The great secret lies in learning discrimination as to when to see and when not to see, and in expecting only comparative honesty and comparative cleanliness—in short, the happy medium. I know perfectly well that Gopal makes a handsome addition to his salary by his bazaar commissions, but I also recognize that this is a time-honored perquisite. Somebody has called it "honest stealing." Of course nobody likes even honest stealing, but Gopal's prices, even with the addition of his commissions, are less than I would have to pay if I went to the bazaar and haggled with the vendors. So it pays to let him pay himself.

Gopal and I understand each other perfectly. When the sugar is going at an abnormal pace I will remark innocently, "By the way, Gopal, we seem to have been using a lot of sugar lately. I see that we got a couple of seers (about four pounds) the day before yesterday," and I diligently consult my account book and do not look at his face. "And now you say you must buy some more today. How's that?"

"Well, Mudumsahib," he will assure me, clasping and unclasping his hands behind his back, "remembering we had sweet-sauce-roly-poly last night, and that taking too much sugar. Then, Terence Missy-sahib coming to tea day before yesterday and she taking three cups tea and three spoons sugar every cup. And the Doctor-sahib coming in hungry yesterday before lunch and taking slice bread and butter and laying sugar on thick, thick . . ." And so on.

All these things are no doubt true, but Gopal knows that *I* know that somebody else besides Miss Terence and the Doctor-sahib have been laying their sugar on thick! But I answer gravely,

"That is so, Gopal. But we won't be having any more sweet-sauce-roly-poly again this week, and we'll go a little slow on the sugar. Get two more seers today and we'll make it last till Monday."

"Very good, Memsahib, very good," Gopal answers. The sugar will last till Monday, but the Sunday evening dessert will be unsweetened. If I mention the fact Gopal will shake his head mournfully and turn up the whites of his eyes, and tell me what a blot it is on his culinary scutcheon that he should have to serve up so unpalatable a pudding. "But," he will add, "Memsahib saying no more sugar till Monday, so what can do?"

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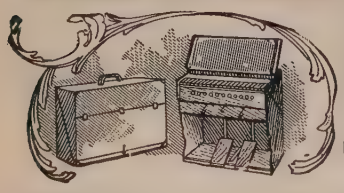

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(Continued from page 361)

during all his years of service and has been as constant in this as he has been constructive.

Charles, the second in age, was born in April, 1854, and after graduating from Amherst ('75) and Hartford ('79) he went as missionary of the American Board to Turkey. He served there with distinction until his death by accident at Aintab in 1906.

William was born March 2, 1856. He apparently had a mind of his own, though his brothers considered him the "quietest, most modest and gentle brother" of the group. Anyway, he passed by Amherst and went to Williams from which he graduated in 1877. After leaving Hartford Seminary in 1880 he was sent to Angola as one of the American Board's pioneer missionaries for its West Central Africa Mission. We understand that he preferred to go to China, but found that his eyes were not strong enough for the work on the language there. He went to Africa because ears more than eyes were in vogue there. Because of his musical sense, he has been of inestimable service in putting the Umbundu language into writing. We hope to say more about him in later issues. Suffice it to say here that his brother Joseph told us recently that "when the time came for William to go to heaven the angels there would have to hustle to keep up with him."

Marshall who was born in 1858, died in 1877. He was named after his father and other ancestors—who, by the way, included Roger and Mercy Williams Windsor, Mary W. Sayles, Chad Brown and other mighty men and women of Massachusetts Bay Colony days.

Frank was born June 5, 1861. After his graduation from Ripon College in 1882 he went back to teach in Jaffna College which was the outgrowth of the Mission and Normal Training School organized by his father. In later years he became professor in Yale College, dean of Yale Divinity School, president of Washburn College, secretary of the Board of Missionary Preparation, and in general one of the most noted leaders in the work of the Congregational churches and in church union movements.

We judge that the father and mother of these boys were rare per-

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sonalities. The mother was Georgianna, daughter of Rev. Joseph and Ruby (Hyde) Knight of Peru, Massachusetts. She died, by the way, in Ceylon, three years after bringing home her boys to America.

Marshall Danforth Sanders, the father of the boys, was born July 3, 1823 in Williamstown, Massachusetts. He was a graduate of Williams in 1846 and from Auburn Seminary in 1851. He sailed for Ceylon under the American Board in October of that year and became almost from the start a persona grata among the Tamil-speaking population of the Jaffna Peninsula. With his intense personality he became especially successful "in getting close to men's hearts and impressing upon them a conviction of the excellence, the urgency and the truth of his divine message." He possessed a genial and sympathetic nature, expressed himself earnestly and clearly and was revered by Christian and non-Christian alike to such a degree that when his son Frank returned to Ceylon many years after his death, the father's name was like a ready passport into the affection and esteem of the hardest of hearts among the people that had known the father.

Mr. Sanders founded the Jaffna Religious Tract Society, organized the Mission and Normal Training School and was for some years its principal, thus being instrumental in finding and developing teachers, catechists and pastors for the growing church life of Ceylon. Later he became the first president of Jaffna College. His second wife was Caroline, daughter of Dr. Walter and Lucy Lord Webb of Adams, New York. They were married in 1870. He died at Battacotta, August 29, 1871. She died in 1926, having for some years made her home with her son Walter, half brother of the four boys pictured.

Rev. Charles W. Miller, Principal of the Normal Training School, Pasumalai, India, on his way home on furlough took the opportunity of visiting in Europe some outstanding educational work and the people who represented progressive thought in education. He went to Geneva to see Madame Butts in the International Bureau of Education; to the Odenwaldeschule at Oberhambach above Heidelberg, where he was guest of the

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school for five days; to Vienna to examine the remarkable progress in educational reconstruction which the socialists have made there, visiting the training school at work, the model school with its free time table, and two outstanding examples of adult education work for the proletariat.

Miss Katherine Berry of Worcester, daughter of Dr. John E. Berry, formerly medical missionary in Japan, organized the Children's World Friendship Movement in Worcester and has been chairman the past year of a unique committee of fifty members representing Catholic, Jewish and Protestant groups, all church and most secular clubs. The public schools have recognized it as an educational project, and held a "Farewell Program" and exhibit of Treasure Chests in the North High School in May. Finally, President Atwood of Clark University so recognized it, and a symposium on World Friendship, Dr. Augustus O. Thomas presiding, occupied a half day at the tenth annual New England Geographical Conference held at the University. President Atwood closed the symposium with an address on "How Can the Teaching of Geography Contribute?"

THE CHRONICLE

Appointments

July 8. Miss Elizabeth Bouton Webster of Shenandoah, Iowa, for a three year term in the American Girls' School, Salonica, Greece, Near East Mission.

July 8. Mrs. Bethia Reid Hieb to the Marathi Mission where she is now serving.

July 22. Mr. Lyle Stanton Shelmidine of Spencer, Iowa, for a three year term at Tarsus, Near East Mission.

Furlough Authorized

Rev. and Mrs. Azel A. Martin, Madura, beginning March, 1931.

Sailings for the Field

June 21. From Montreal, Canada, Miss Katherine Fletcher, returning to the Near East Mission.

(Continued on page 368)

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(Continued from page 350)

"(6) The spirit of democracy. The first Christianity came with the spirit of democracy.

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Smiley: "Could there be internationalism in Japan without Christianity?"

Kagawa: "Never (the real kind). But there might be the Moscow internationalism. But with the help of Christianity we shall make the Moscow type find it very difficult to come in."

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Smiley: "What further contributions of Christianity?"

Kagawa: "(8) Great optimism of Christianity. It is a dark, sorrowful country. Buddhism in its present form is nothing but the worship of the dead in Japan.

"Therefore, when a baby is born they close the Buddhist shrine and open the Shinto* shrine (on the opposite side of the living-room). There is nothing between the two.

"Without Christianity there is nothing between birth and death, for all the rest of life. The old religions are only for birth and death."

*Shintoism is a form of ancestor worship.

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(Continued from page 366)

July 12. From New York, Miss Lucy K. Clark, returning to the Ceylon Mission.

July 17. From New York, Miss Jean D. MacDonald, for language study in Portugal.

July 19. From San Francisco, Miss Alzina C. Munger, returning to the North China Mission.

July 23. From New York, Miss Caroline Silliman, returning to the Near East Mission.

July 25. From New York, Miss Lois A. Elliott, joining the South Africa Mission.

July 29. From Seattle, Rev. Paul L. Corbin, returning to the North China Mission.

August 1. From New York, Rev. and Mrs. William E. Hawkes, Mr. Hawkes returning to the Near East Mission.

August 1. From New York, Misses Abbe and Genevieve Wallace, joining the Madura Mission.

August 2. From New York, via San Francisco, Rev. and Mrs. Edward S. Cobb, returning to the Japan Mission.

August 2. From New York, Mr. William G. Couser, joining the Near East Mission.

August 5. From New York, Miss Ethel W. Putney, returning to the Near East Mission.

August 9. From New York, Miss Edith Douglass, returning to the Bulgaria Mission.

ARRIVALS FROM THE FIELD

June 23. In New York, Rev. Frank J. Woodward of Mindanao, P. I.

July 1. In New York, Miss Josephine C. Walker of the Shaowu Mission.

July 7. In New York, Rev. and Mrs. J. Riggs Brewster of Salonica, Greece.

BIRTH

June 23. At Istanbul, Turkey, a son, Ralph Awrey, to Mr. and Mrs. Harry R. Meyering of the Near East Mission.

MARRIAGES

June 21. At Smyrna, Mr. Ralph Allee of International College and Miss Ruth Hitchings of the Smyrna American Collegiate Institute.

June 26. At Newark, New Jersey, Mr. Wesley Converse Atkins, formerly a missionary in South Africa, and Miss Pauline McDowell.

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